A CLOUD OF WITNESSES; OR, THE Sufferers Mirrour,

Made up of

The SWANLIKE-SONGS, and other CHOICE PASSAGES of several MARTYRS and CONFESSORS to the Sixteenth Century, in their Treatises, Speeches; Letters, Prayers, &c. in their Prisons, or Exiles; at the Bar, or Stake, &c.

Collected out of

The Ecclesiastical Histories of { *Eusebius*, *Fox*, *Fuller*, *Petrie*, *Scotland*,

And Mr. *Samuel Ward's* Life of Faith in Death, &c. and Alphabetically disposed.

By *T. M.* M. A.

Hebr. 12.1. *Wherefore seeing we also are compassed about with so great a Cloud of Witnesses, let us run with patience the race that is set before us.*

James 5.10. *Take, my Brethren, the Prophets, who have spoken in the Name of the Lord, for an example of suffering affliction and patience.*

London, Printed for *Robert Boulter* at the *Turks Head* in *Bishopsgate-street*, 1670.

Renowned Mr. *Samuel Ward* of *Ipſwich* gives the following teſtimony to the living ſpeeches of dying Chriſtians, which he collected.

AS for their laſt Speeches and Apothegms, pity it is no better mark hath been taken, and memory preſerved of them. The choice and prime I have culled out of ancient Stories and later Martyrologies, Engliſh, Dutch, *and* French. *The profit and pleaſure hath paid me for the labour of Collecting, and the like gain (I hope) ſhall quit the coſt of thy Reading.* —— *By theſe, which are but an handful of Chriſts Camp-Royal, it ſufficiently appears; they had their Faith freſh and lively in the face of their grand Enemy, Death; and by vertue of their Faith, their Spirits, Wits and Tongues, untroubled, and undiſmayed.*

The learned and ingenious Author of the Preface to Mr. *Frith's* Treatises of preparation to the Cross (under the Title of *Vox Piscis*, or the *Book-Fish*) gives the following Testimony to several of the remarkable passages in this Collection.

PErhaps unto some Palats no Liquor seemeth desirable, but that which hath a delicious tang of the curiosity of these later Times, both for method and stile. For my part I say with the words in the Gospel, Luke 5. 39. The old Wine is better. *And accordingly contemplating and comparing the devout Discourses written in our Language upon the breaking forth of the Light of Reformation, I am far more deeply taken with the solid simplicity and powerful Spirit, which methinks I find in the Writings of those Confessors and Martyrs, who watered the Garden of Reformation with their own blood in this Land, than with the more elaborate and artificial composures, written more lately in the Times of our Peace. Who in reading the Letters and Ghostly Meditations of blessed* Bradford, Taylor, Philpot, &c. *yea even of other their Brethren less learned, that wrote and spake with that Hand, Heart, and Breath, which they were most ready to yield up for the testimony of the Truth, doth not therein perceive that lively warmth of holy zeal, which is able to awake even a dull and sleepy soul? Among which Martyrs, as this worthy* Frith *is one of the first for antiquity, so well may he be in the foremost rank for comfortable exhortation and soundness of Doctrine.*

The

The Collectors Preface.

THe Speeches of dying men are remarkable; the Speeches of dying Christians are much more remarkable; How remarkable then are the Speeches of dying Witnesses for Christ? It is rationally expected that dying men, much more that dying Christians, and most of all that dying Witnesses for Christ should speak best at last. It is their last. And the Sun shineth brightest at setting. They are immediately to give in their last account. They are upon the borders of Eternity. And the motions of Nature are more intense, as they draw nearer the Center. To be sure, Saints are most heavenly, when neareſt Heaven. Rivers, the nearer the Sea, the sooner are met by the Tide. We have good Scripture-ground to expect that dying Christians, especially dying Witnesses for Christ, should have extraordinary assistances from on high for their last Discourses: That the Wine of the Spirit should be strongest in them at their last. They have Gods Word for it, *That in that hour it shall be given them what they shall speak*: for it is not they that speak, but the Spirit of their Father.

These are the last words of David, 2 Sam. 23.

Mat. 10. 19.

One observeth that when *Stephen* was to deliver his last speech, and to suffer, he was filled with the Holy Ghost, so that all that sate in the Council, looking stedfastly on *Stephen*, saw his face, as if it had been the face of an Angel. His soul was so warmed by the love of God, that he looked both his Adversaries and the tempestuous approaching Storm out of countenance. When he was stoned he got a larger sight. He saw the Heavens opened, and his majestick Glorious Master, the light-giving Diamond of Heaven, standing at his Fathers right hand. And this he got, no doubt, as for himself, so to hearten all those that were to come after, he being the first Martyr after Christ. Hence it hath been often found, that their last Speeches have been Oraculous and Prophetical. *Xenophon* personates *Cyrus* as inspired, whilst he is breathing out his last requests. The nearer we return to the Original Divinity (as *Plotinus* speaketh) the more Divine we grow. One observeth from a Scripture instance. That what hath been asserted by dying Witnesses, hath most speedily come to pass. *Zachariah* told the children of Israel, *Because ye have forsaken the Lord, he hath also forsaken you.* For this he was immediately stoned, and the Lord sealed his Word very speedily afterwards; *For the Assyrians coming with a small company against them, the Lord delivered a very great multitude into their hands, and so without delay in their sight sealed the words of his dying Witness* Zachariah. And why his word sooner then *Isaiah's*, *Jeremiah's*, *Ezekiel's*? &c. By them he pleaded much longer with his Apostatizing Church. I know none but this: It was the Lords pleasure; and to shew his respect to dying Witnesses, that he would have what they say taken spe-

Act. 6. 5.

Act. 7. 55.

2 Chr. 24 20, 24.

special notice of. It may be, that he might shew, that whatever fail, the words of dying Witnesses shall not fall to the ground. It is true, we must not lay such weight upon these sayings, as we must lay upon Scripture prophesies; for though such sayings may be true prophesies, yet we are not infallibly assured that these are prophesies, till they be accomplished: yet their sayings, while dying for and in the Lord, do give good encouragement to them that remain alive, and so to be much esteemed by them; whether they respect the honour of God, or the good of souls. 1 Pet. 1. 9

The last Speeches of Christs dying Witnesses, have extorted even from Heathens acknowledgments to the honour of God, that truly the Christians God is a great God: yea, by them sinners have been converted. *Justin Martyr* and others by observing the end the Martyrs made, were brought out of love with the wayes of sin, and in love with the wayes of holiness. Vere magnus est Deus Christianorum Calocerius.

These Speeches (here collected) are called *Swanlike Songs*, for their remarkableness, *A Cloud of Witnesses*, and *The Sufferers Mirrour* for their usefulness. The Israelites found not onely comfort in the shadow of the Cloud in the Wilderness, but a directive vertue therein, they were led by it. There is a double power in such instances both to Comfort, and to assimulate. To see that others have suffered worse is no small comfort to Sufferers. *Jacob's* Sheep conceived according to the colour of the Rods, that lay in the Troughs. Our conceptions will be like our visions: like the examples that are set before our eyes. Here (as in a Glass) even the best may see their spots; and all, especially Sufferers, may learn how to dress themselves for Solamen miseris, &c. 1 Cor. 10. 13.

death. How can the best of us read these passages, without shame for our low attainments, for our little proficiency in the School of Christ? How unlike are our faces to the faces in this Mirrour? How self-denying were they? How selfish are we? How crucified to the world were they? How much glued thereunto are we? How easie was it for them to chuse the greatest Sufferings, rather then the least Sin? How hard is it for us not to chuse the greatest Sin, rather then the least Suffering? How willing were they to part with all for Christ? How unwilling are we to part with littles for Christ? What an honour did they esteem it to suffer for Christ, to be chain'd, to be whipt, to be wrackt, to be halter'd, to be stak'd for Christ? Have we such esteems of sufferings for Christ, and of such sufferings? Are not we ashamed of our glory? How patient were they under the greatest tortures? How impatient are we under very little troubles? How hot was their love to Christ, his truths, ordinances, People? How cold is ours? How zealous were they for the honour of God? How luke-warm are we? How magnanimous were they? How cowardly and dastardly are we? How humble were they? How proud are we? How broken-hearted were they? How hard-hearted are we? What sympathizing spirits had they? How little fellow-feeling is there now among Christians? How active were they for the glory of God, and good of souls under their sufferings? how slothful are we? And how little do we for either under our sufferings? How strong was their Faith? How weak is ours? How fearless were they of man, who can only kill the body? How fearful are we? How many of these Worthies attained unto Assurance, and had their

Evi-

Evidences for Heaven clear? How are the most of us in the dark, as to an interest in God, and a right and title to Glory? How willing and desirous were they to die, even a violent death? How loth are we to die, even a natural death? How did they without the least fear play on the hole of this Asp, and with much courage put their hand into the Den of this Cockatrice? But how doth the fear of this King of Terrors make us subject to bondage? Thus they are useful to shame us: They are also useful to prepare us to die, especially a violent death. Such examples chalk the way more plainly, then bare direction: These encourage more heartily: these perswade more powerfully: these chide unbelief with more authority. I beseech you all, who are the Lords people, (said one lately) not to scare at suffering for the interests of Christ; because of any thing you may see fall out in these dayes; as to the sufferings of his servants: but be encouraged to do and suffer; for I assure you, in the Name of the Lord, he will bear all your charges. I do again assure you, in his *Name*, he will furnish all your expences, and bear all your charges. Mr. *Rough* learn'd the way to Martyrdome by seeing and hearing *Austo* at the Stake in *Smithfield*.

Longum iter per præcepta, breve & efficax per exempla, *Seneca*.

Coming from his burning, and being askt where he had been, he made answer, there where I would not but have been for one of mine eys: & would you know where? forsooth, I have been to learn the way. And soon after he followed him in the same place and the same kind of death. Now if one president made him so good a Scholar; what Dullards and Non-proficients are we, if such a *Cloud* of Instances work not in us a chearful ability to expect and encounter the same adversary, so often foiled before

our

our eyes? I shall detain thee no longer from seeing these rare sights, but now invite thee in the words of *Rev.* 6. 7. The good Lord adde his blessing, that thine eye may affect thy heart, and that these Remarkable passages may be thus usefull to all our souls, and that the Cloud of Witnesses may not be a standing Witness against any of us. *Farewell.*

"Ερχου καὶ "Ιδε, *Come and see.*

TO

To the Reader.

Reader,

THe life preſent is onely preparative to that to come, as the *hidden* life in the *womb* to the more *perfect* and *noble* life in the *world*, 1 *Col.* 12. Salvation is not inſtantaneous. The Heirs of Glory make their gradual approaches to it, and enter upon their Inheritance by degrees, *Rom.* 13. 11. And the nearer they come to *Heaven*, the more heavenly their Spirits are, Could a man but hear the laſt breathings and whiſpers of dying Saints, how would he melt and raviſh? Like the Sun they appear moſt great and glorious at ſetting. God often leads them to the top of *Piſgah*, whence they have a proſpect of *Canaan*, a little before they enter in to poſſeſs it.

But although God doth frequently indulge thoſe that die *in the Faith* of Chriſt with rare and excellent viſions of Chriſt, yet ordinarily thoſe that die *for Chriſt* as well as in Chriſt, have a *Benjamin's* portion in compariſon of their Brethren. There is a joy proper to Martyrs, which is beſtowed upon them as an *honorarium*, partly to *reward* their faithfulneſs in trials *poſt*; and partly to *encourage* them to break through the difficulties which yet remain.

In theſe joys Heaven is let down to Earth, glory antedated, and a ſhort ſalvation here obtained, 1 *Pet.* 1. 8. During the continuance of this glorious frame, they are acted above the ordinary rate

of

of man, which makes the world stand at gaze, and all that behold them to admire at them. Their aspect is rather *angelical* then *humane*, *Acts* 6. 15. and they seem no longer fit to be *reckoned* to the Tribe of mortals on Earth, but rather *ranked* with the glorious Saints and Seraphims in Heaven; they no longer wrap themselves up in their garment of flesh, but the onely strife among them seems to be who shall first cast it off, to put on the garments of glory prepared for them.

Reader, wouldst thou see some of these *Earthly Angels*? men that are a little *too low* for *Heaven*, and much *too high* for *Earth*. Wouldst thou see poor frail Creatures trampling the World under their feet, and with an holy scorn smiling at the threats of *Tyrants*, who are the terrors of the mighty in the Land of the Living? Wouldst thou see shackled *Prisoners* behave themselves like *Judges*; and *Judges* stand like *Prisoners* before them? Wouldst thou see some of the rare *exploits* of *Faith*, in its highest elevation immediatly before it be swallowed up in the beatifical vision? To conclude, Wouldst thou see the heavenly *Jerusalem* pourtraied on Earth, as the earthly *Jerusalem* once was upon a Tile, *Ezek.* 4. 1. And wouldst thou hear the melodious voices of ascending Saints, in a ravishing consort, ready to joyn with the heavenly *Chorus*, in their ravishing Hallelujahs? Then draw near; come and see. If thou be a man of an heavenly spirit, here is brave & suitable entertainment for thy spirit. And after thou hast conversed a while with these excellent Spirits, it may be thou wilt judge as I do, That dead Saints are sweeter Companions (in some respects) for thee to converse with, then those that are living. And when thou shalt see the *magnificent* acts of their Faith, their invincible *patience*,

ments, their flaming love to Christ, their strange contempt of the World, their plainness and simplicity in the profession of the Gospel, and their fervent love to each other; thou wilt mourn also with me to consider the scandalous and shameful relapse of Professors from these glorious heights, and to think how many degrees these Graces are gone back in the souls of Professors, as the Sun upon the Dial of *Ahaz*.

The Judicious Collector hath gathered this Posie from the Martyrs Graves, bound up in an excellent method, and presented it to thee. Here thou hast the Cream of the larger *Martyrologies* scum'd off, the very Spirits of them extracted, which is more *cheap* and less *troublesome*. He intends if God permit a Second Part speedily. And I assure thee he is a Person singularly qualified for the Work, having both Materials and Judgement to dispose his Collections. Bless God for such profitable Instruments, and improve their Labours. Such a Book hath been long desired, many have attempted it, but every one hath not that Furniture of Books & Parts for it. *Solomon* detecting some of those artifices which the Buyer useth in Trading, *Prov.* 20. 14. detects this as one, *It is naught, it is naught (saith the Buyer) i. e.* he disparageth the Commodity to beat down the price, *but when he is gone he boasteth*. I am mistaken if thou also do not boast of thy pennyworth in this Book when thou art gone and hast well perused it, that it may reach the end upon thy heart for which it is designed, is the desire of thy friend to serve thee,

J. F.

The Books Poetical Prologue.

I Tell their death's, who dying, made Death yield,
By Scriptures sword, and Faith's unbattered shield.
Their number's numberless who ran to dye
Under their Saviours Standard valiantly.
More Saints ten Tyrant Emperours did slay,
Then for a year, Five thousand to each day.
Since Jesuites from th' infernal Lake did rise,
More then Eight hundred thousand lost their lives
In thirty years. Bloody Duke d' Alva will'd
In Six years Eighteen thousand to be kill'd.
In Henry's and in Mary's Bloody Reign
Eight thousand have inhumanely been slain.
Twelve thousand and seven hundred more were Stockt,
Or Whipt, or Wrackt, or else Exil'd, or Mockt.
I only promise many a Swan-like Song;
Read them, and beg of God with heart and tongue,
That as the Vine, that's cut, and prun'd bears more
In one year, then it did in three before;
So may Christ's Vine: and may the Saints of God
(As Camomile) grow better being trod.
And may Christ's Sufferers in like cases find
The living God as near, as true, as kind
As those have found; and learn sin more to fear,
Then parting with what e're they count most dear.

Swan

Swan-like SONGS.

A.

Adrian.

Ward's life of faith in death. *pag.* 160.

ADrian's wife seeing the Coffin hooped with Iron, wherein she was to be buried alive, spake thus, Have you provided this Pasty-cruft to bake my flesh in?

Agnes.

Fox's Acts and Monuments, *&c. Vol.* 1. 122.

Agnes a Roman Martyr, contemning all threats of tortures, was assaulted as to her chastity. To the lascivious Wretch she said, Thou shalt willingly bathe thy sword in my blood, if thou wilt, but thou shalt not defile my body with filthy lust, do what thou canst. Hereupon his eyes were struck out by a flame of fire, like unto a flash of lightning, and upon her prayer he was restored to sight again. When she saw a sturdy cruel fellow (to behold) approaching with a naked sword in his hand; I am now glad (said she) and rejoyce more, that such an one as thou, a stout, fierce, strong, and sturdy Souldier art come, then if one more feeble, weak, and faint-hearted should come. This, even this is he, I now confess, that I do love: I will make haste to meet him, and will no longer protract my longing desire.

Albans.

Albans (*England's* Proto-Martyr) delivered up him. *Fox. Vol.* 2. *pag.* 114.

himself to the Souldiers instead of *Amphibolus*, who had converted him to Christianity, after he had fled to his house for refuge, and being bound, was carried before the Judge, who at that time was sacrificing to his Idols. The Judge perceiving the fraud, told *Albane*, Forasmuch as thou hadst rather convey away the Rebel and Traytor to our gods, than deliver him up to the Souldiers, that he might undergo due punishment for blaspheming our gods; look what torments he should have suffered, if he had been taken, the same shalt thou suffer, if thou refuse to practise the Rites of our Religion. *Albane*, notwithstanding his threats, told him plainly to his face, that he would not obey his command. Then said the Judge, of what House and Stock art thou? *Albane* answered, It matters not of what Stock I am; but if thou desirest to know my Religion, be it known unto thee, I am a Christian, &c. Then the Judge demanded his name; my Parents (said he) named me *Albane*; and I honour and worship the true and living God, that made all things of nothing. The Judge told him, If he would save his life, he must come and sacrifice to their gods. *Albane* answered, The sacrifice that you offer to the Devil profits you nothing, but rather purchaseth for you eternal pains and Hell fire. The Judge commanded him to be beheaded. The Executioner observing his faith and fervent prayers, fell down at his feet, casting from him the sword, desired rather to be executed for, or with him, than to do execution upon him; yet afterwards another gave the fatal blow.

Alcock.

Fox. Vol. 3. 893. *Constable Rolf* (*John Alcocks* Master) having bail'd his Servant, said unto him, I am sorry for thee; for

for truly the Parson will seek thy destruction? Sir (said *Alcock*) I am sorry I am a trouble to you; as for my self I am not sorry, but I do commit my self into Gods hands, and I trust he will give me a mouth and wisdom to answer according to right. Yet (said *Rolph*) take heed of him, he is a blood-sucker, &c. I fear not (said *Alcock*) he shall do no more to me than God will give him leave; and happy shall I be, if God will call me to dye for his Truths sake.

In his first Letter to *Hadley* he writes thus: O my Brethren of *Hadley*, why are ye so soon turned from them, which called you into the Grace of Christ, to another Doctrine?—Though those should come unto you, that have been your true Preachers, and preach another way of salvation, then by Jesus Christs death and passion, hold them accursed: yea, if it were an Angel came from Heaven, and would tell you that the sacrifice of Christs body upon the Cross once for all, were not sufficient for all the sins of all those that shall be saved, accursed be he.—Why cometh this plague upon us? Cometh not this upon thee, because thou hast forsaken the Lord thy God? Thine own wickedness shall reprove thee, and thy turning away shall condemn thee, that thou mayest know how evil and hurtful a thing it is, that thou hast forsaken the Lord thy God.

Algerius.

Pomponius Algerius, whilst he was a Prisoner at *Venice*, before he was burnt at *Rome*, writ thus in his comfortable Letter to the Christians, departed out of *Babylon* into Mount *Sion*. To mitigate your sorrow, which you take for me, I cannot but impart unto you some portion of my joyes, which I feel, to the intent you may rejoyce with me.—I

Fox, *Vol.* 2. *pag.* 181.

shall utter that, which scarce any will believe? I have found a nest of honey, an honey-comb in the entrails of a Lion. In the deep dark Dungeon I have found a Paradise of pleasure. In the place of sorrow and death, tranquility of hope and life: when others do weep, I conjoyce; when others do shake and tremble, there I have found plenty of strength and boldness: in strait bands, and cold irons I have had rest: Behold he that was once far from me, now is present with me; whom once I could scarce feel, I now see most apparently; whom once I saw afar off, now I behold near at hand, whom once I hungred for, the same now approacheth and reacheth his hand unto me; he doth comfort me, and heapeth me up with gladness; he driveth away all bitterness; he ministreth strength and courage, &c. —— O how easie and sweet is the Lords yoke! Learn, ye well-beloved, how amiable the Lord is, how meek, and merciful, who visiteth his servants in temptations; neither disdaineth he to keep company with us in such vile and stinking Caves. Will the blind and incredulous world (think you) believe this? or rather will it not say thus? No, thou wilt never be able to abide long the burning heat, the pinching hardness of that place, &c. The rebukes and frowning faces of great men how wilt thou suffer? Dost not thou consider thy pleasant Countrey, the Riches of the World, thy Kinsfolk, the delicate pleasures and Honours of this life? Dost thou forget the solace of thy Sciences, and fruit of all thy Labours? Wilt thou thus lose all thy labours, which thou hast hitherto sustained? Finally, fearest thou not death which hangeth over thee? O what a fool art thou, which for one words speaking mayest salve all this and wilt not! But now to answer:

anſwer: Let this blind world hearken to this again, What heat can there be more burning, then that fire which is prepared for thee hereafter? What things more hard, and ſharp, and crooked than this preſent life which we lead? What thing more odious and hateful than this world here preſent? And let theſe worldly men here anſwer me. What Countrey can we have more ſweet than the Heavenly Countrey above? What treaſures more rich or precious than everlaſting life? and who be our Kinſmen but they which hear the Word of God? Where be greater riches or dignities more honourable than in Heaven? And as touching the Sciences, let this fooliſh world conſider, Be not they ordained to know God? whom unleſs we do know, all our labours, our night-watchings, our ſtudies, and all our enterpriſes here ſerve to no purpoſe, all is but labour loſt. Furthermore let the miſerable worldly men anſwer me. What remedy or ſafe refuge can there be unto him who lacks God, who is the life & medicine of all men, & how can he be ſaid to fly from death, when he himſelf is already dead in ſin? If Chriſt be the way, verity & life, how can there be any life without Chriſt? The ſolely heat of the Priſon to me is coldneſs; the cold winter to me is a freſh ſpring in the Lord. He that feareth not to be burned in the fire, how will he fear the heat of weather? Or what careth he for the pinching froſt, which burneth for the love of the Lord? The place is ſharp and tedious to them that be guilty, but to the innocent it is melliſluous. Here droppeth the delectable dew, here floweth the pleaſant *Nectar*; here runneth the ſweet milk, here is plenty of all good things. ——In this world there is no manſion firm to me, and therefore I will travel up to the New *Jeruſa-*

lem, which is in Heaven, and which offereth it self to me without paying any Fine or Income.—I have travelled hitherto, laboured, and sweat early and late, watching day and night, and now my travels begin to come to effect.—What man can now cavil, that these our labours are lost, which have followed and found out the Lord and Maker of the World, and which have changed death with life?—If to dye in the Lord be not to dye, but to live most joyfully, where is this wretched worldly Rebel, which blameth us of folly, for giving away our lives unto death? O how delectable is this death to me! to taste of the Lords Cup.—I am accused of foolishness, for that I do not rid my self out of these troubles, when with one word I may. But doth not Christ say, *Fear not them which kill the body, but him which killeth both body and soul; and whosoever shall confess me before men, him will I also confess before my Father which is in Heaven; and he that denyeth me before men, him will I also deny before my Heavenly Father.* Seeing the words of the Lord be so plain, how, or by what authority will this wise Counsellor approve this his counsel which he doth give? God forbid that I should relinquish the commandements of God, and follow the counsels of men; for it is written, *Blessed is the man that hath not gone in the way of sinners, and hath not stood in the counsel of the ungodly*, &c. *Psal.* 1. 1. God forbid I should deny Christ, where I ought to confess him; I will not set more by my life, then by my soul; neither will I exchange the life to come for this world here present.—

This Letter he underwrit thus;

From the delectable Orchard of Leonine *Prison, the* 12 *Calend. August.* An. 1555.

Allen.

Allen.

Sir *Edmond Tyrrel* bidding *Rose Allen* to give her Father and Mother good counsel, that they might become good Catholicks; Sir (said she) they have a better Instructor than I, for the Holy Ghost doth teach them, I hope, who I trust will not suffer them to erre. Thereupon the Knight said, It is time to look to such Hereticks. Sir (said she) with that which you call Heresie, do I worship my Lord God. Then I perceive (said *Tyrrel*) you will burn with the rest for company, No Sir (said she) not for company, but for my Christs sake, if so I be compelled, and I hope in his mercies if he call me to it, he will enable me to bear it. To try her, *Tyrrel* burnt the wrist of her hand with a candle, till the very sinews crackt asunder, saying often to her, What, whore, wilt not thou cry? To which she answered, That she had no cause she thanked God, but rather to rejoyce; You (said she) have more cause to weep than I, if you consider the matter well. At last she said, Sir, have you done what you will do? He answering, yea, and if thou think it be not well, then mend it. She replied, Mend it! Nay the Lord mend you, and give you repentance, if it be his will; and now if you think it good to begin at the feet, and burn the head also. She being asked by one, how she could abide the painful burning of her hand; She said, at first it was some grief to her; but afterward the longer she burned, the less she felt, even well near none at all.

Fox Vol. 3. pag. 830.

Almondus.

My Body dies (said *Almondus a Via*) my Spirit lives. Gods Kingdom abides ever, God hath now given me the accomplishment of all my desires.

ward, &c. pag. 157.

Aleſt.

Fox *Vol.* 3. *Conc. p.* 34. *Francis d' Aleſt*, a Cutler in *Flanders*, being conducted to Priſon, ſaid, Now you have taken me, you think to deprive me of life, and thereby to bring great damage to me; but you are deceived, for it is all one, as if you took counters from me to fill my hand with a great ſum of gold. As he went to ſuffer, he uſed that ſpeech of the Apoſtle St. *Peter*, *I muſt now ſhortly put off this my earthly tabernacle*, 2 Pet. 1. 10. *which the love of Jeſus my Lord conſtraineth me to do*, 2 Cor. 5. 14.

Amachus.

Ward, *pa.* 141. Turn (ſaid he) the other ſide alſo, leaſt raw fleſh offend you.

Ambroſe.

Ward, *pa.* 139, 140. I have not ſo lived (ſaid he) that I am aſhamed to live longer, nor yet fear I death, becauſe I have a good Lord.

To *Caligmon* (*Valentinians* Eunuch) threatning death, he ſaid, Well, do you that which becomes an Eunuch, I will ſuffer that which becomes a Biſhop.

Andrew.

Fox, *Vol.* 1 *pag.* 43. When the Proconſul threatned *Andrew* the Apoſtle with the Croſs, if he left not off his preaching; I would never (ſaid he) have preached the Doctrine of the Croſs, if I had feared the ſuffering of the Croſs.

When he came to the Croſs on which he was to be crucified, he ſaid, O Croſs moſt welcome, and long look'd for, with a willing mind joyfully I come to thee, being the Scholar of him that did hang on thee; welcome O Chriſt longed and looked for; I am the Scholar of him that was crucified, long have I coveted to embrace thee, in whom I am what I am.

Ward, *pa.* 138.

Anvil.

Anvil.

Frederick Anvil of *Bearne*, to the Friars that willed him to call on the Virgin *Mary*, three times repeated, Thine O Lord is the Kingdom, thine is the power and glory for ever and ever; Let us fight, let us fight, Avant, Satan, avant. Ward, pag. 156.

Apprice.

Bonner asking *John Apprice* what he thought of the Sacrament of the Altar; he answered, The Doctrine you teach is so agreeable to the world, and embraced of the same, that it cannot be agreeable to the Word of God. Fox, Vol. 3. pag. 700.

Ardley.

John Ardley being urged by *Bonner* to recant, cryed out, If every hair of my head were a man, I would suffer death for my Religion. Fox, Vol. 3. pag. 253.

Being again sollicited to recant; No, God forbid (said he) that I should do so, for then I shall lose my soul.

Arethusius.

Marcus Arethusius having at the command of *Constantinus* pulled down a certain Temple, dedicated to Idols, and instead thereof built up a Church, where the Christians might congregate; under *Julianus* he was beaten, cast into a filthy sink, put into a basket anointed with honey and broth, hung abroad in the heat of the Sun, as meat for Wasps to feed on, hereby it was hoped he would be enforced either to build up again the Temple which he had destroyed, or else give so much money as would pay for the building of the same. This good man whilest he hung in the basket, did not onely conceal his pains, but derided those wicked instruments of his torments, calling them base, low, terrene people, and himself exalted, and set on high, when they told him they Fox, Vol 1. pag. 128.

would be contented with a ſmall ſum of money from him: He ſaid, It is as great a wickedneſs to confer one half-penny in caſe of impiety, as if a man ſhould beſtow the whole.

Askew.

Mrs. *Jane Askew* being called by the Biſhop of *Winchester*, a Parrot, told him, that ſhe was ready to ſuffer not onely his rebukes, but all things that ſhould follow beſides; yea, and all that gladly.

To her Confeſſion in *Newgate* ſhe thus ſubſcribed; *Written by me* Jane Askew, *who neither wiſh death, nor fear its might, and as merry as one bound towards Heaven.*

In her Confeſſion of her Faith ſhe ſaith, Though God hath given me the bread of adverſity, and the waters of trouble, yet not ſo much as my ſins have deſerved.

When *Nicholas Sharton* counſelled her to recant, as he had done, ſhe ſaid, It had been good for him never to have been born.

In an Anſwer to a Letter of Mr. *Lacell's*, ſhe writ thus; *O Friend, moſt dearly beloved in God, I marvail not a little what ſhould move you to judge in me ſo ſlender a faith as to fear death, which is the end of all miſery. In the Lord I deſire you not to believe of me ſuch weakneſs, for I doubt not but God will perform his work in me, like as he hath begun.*

When *Wriſley* Lord Chancellor ſent to her Letters at the Stake, offering her the Kings pardon, if ſhe would recant; ſhe refuſing once to look upon them, gave this anſwer: That ſhe came not thither to deny her Lord and Maſter.

Assalus.

Ward, *pa.* 240. He anſwered to every queſtion, I am a Chriſtian. Being fired in an iron Chain; Behold (ſaid he) O you *Romans*, this is to eat man's

fleſh,

flesh, which you falsly object to us Christians.

Audebert.

Blessed be God (said *Anne Audebert* of *Orleance*) for this Wedding Girdle (meaning the Chain) my first marriage was on this Lords Day, and now my second to my Spouse and Lord Christ shall be on the same. Ward, *pa.* 154.

Augustine.

Boughs fall off trees (said he) and stones out of buildings, and why should it seem strange that mortal men dye? Ward, *pa.* 140.

Austine.

Austine a Barbar, born about *Hennegon* in *Germany*, as he was led to execution, being desired by a Gentleman to have pity upon himself, and if he would not favour his life, yet that he would favour his own soul: He answered, What care I have of my soul, you may see by this; that I had rather give my body to be burned, than to do that thing that were against my conscience. Fox, *Vol.* 2. *pag.* 124.

B

Babilas.

Babilas Bishop of *Antioch*, being cast by *Decius* into a filthy stinking Prison for the name of Christ, with as many irons as he could bear, intreated his Friends (that visited him) that after his death they would bury with him the signs and tokens of his valour, meaning his bolts and fetters. St. Chrysost. *cont.* Gentiles.

Now (said he) will God wipe away all tears, and now I shall walk with God in the land of the living. Ward, *pag.* 141.

Bainham.

Mr. *James Bainham*, when he repented of his Recantation in *Austin's* Church in *London*, He declared Fox, *Vol* 2. *pag.* 300.

clared openly with weeping eyes, that he had denyed God, and prayed all the people to beware of his weakneſs, and not to do as he did; For (ſaid he) If I ſhould not return again unto the truth, this Word of God (he having a New Teſtament in his hand) would damn me both body and ſoul at the Day of Judgement. He perſwaded them to die by and by, rather than to do as he did; for he would not feel ſuch an hell again for all the worlds good.

When he was at the Stake in the midſt of the flaming fire, which had half conſumed his Arms and Legs, he ſpake theſe words; O ye *Papiſts*, Behold, ye look for miracles, and here now you may ſee a miracle; for in this fire I feel no more pain, than if I were in a Bed of Down, it is to me as a Bed of Roſes.

Barbevil.

Ward, pag. 162. *John Barbevil* ſaid to the Friers that called him ignorant Aſs; Well, Admit I were ſo, yet ſhall my bloud witneſs againſt ſuch Balaams as you be.

Bale.

Mr. *John Bale* in his excellent Paraphraſe in *Apocalyps.*

Put the image of both Churches printed 1550. In his Preface——He that will live godly in Chriſt Jeſus, and be a patient ſufferer; he that will ſtand in Gods fear, and prepare himſelf to temptation; he that will be ſtrong when adverſity ſhall come, and avoid all aſſaults of Antichriſt and the Devil, let him give himſelf wholly to the ſtudy of this propheſie.——He that knoweth not this Book, knoweth not what the Church is, whereof he is a member.—It containeth the univerſal troubles, perſecutions and croſſes, that the Church ſuffered in the Primitive Spring, what it ſuffereth

now,

now, and what it ſhall ſuffer in the later Times, by the ſubtilties of Antichriſt and his Followers, the cruel Members of Satan; and it manifeſteth what Promiſes, what Crowns, and what Glory the ſaid Congregation ſhall have, after this preſent Conflict with the Enemies, that the promiſed Rewards might quicken the hearts of thoſe that the Torments feareth.——Unto St. *John* were theſe Myſteries revealed, when he was by the Emperor *Domitianus* exiled for his Preaching, into the Iſle of *Patmos*, at the cruel Complaints of the Idolatrous Prieſts and Biſhops, and by him writ and ſent out of the ſame exile into the Congregations. ——The Contents of this Book are from no place more freely and clearly opened, nor told forth more boldly, than out of exile.——Flattery dwelling at home, and ſucking there ſtill his Mothers breaſts, may never tell out the truth, he ſeeth ſo many dangers on every ſide, as diſpleaſure of Friends, decay of Name, loſs of Goods, offence of Great men, and jeopardy of Life, *&c.* The forſaken wretched ſort hath the Lord provided alwayes to rebuke the world of ſin, hypocriſie, blindneſs; for nought is it therefore that he hath exiled a certain number of believing Brethren the Realms of *England*, of the which afflicted Family my faith is that I am one. Whereupon I have conſidered it is no leſs my bounden duty, under pain of damnation, to admoniſh Chriſts flock by this preſent Revelation of their perils paſt, and dangers to come for contempt of the Goſpel, which now reigneth there above all in the Clergy.---- Graciouſly hath the Lord called them, eſpecially now of late, but his voice is nothing regarded. His Servants have they imprioned, tormented, and ſlain, having his Verity in much

much more contempt then before, We looked for a time of peace, (saith the Prophet *Jeremiah*) and we fare not the better at all; we waited for a time of health, and we find here nothing else but trouble. And no marvel, considering the Beasts head that was wounded, is now healed up again so workmanly, as *Rev.* 13. mentioneth. The abominable hypocrisie, idolatry, pride, and filthiness of those terrible termagaunts of Antichrists holy household, those two-horned Whoremongers, those Conjurers of *Egypt*, and lecherous Locusts, leaping out of the bottomless Pit, which daily deceive the ignorant multitude with their Sorceries & Charms, must be shewed to the World to their utter shame and confusion.—To tell them freely of their wicked works by the Scriptures, I have exiled myself for ever from mine own native Countrey, Kindred, Friends, Acquaintance, (which are the great delights of this life) and am well contented for the sake of Christ, and for the comfort of my Brethren there, to suffer poverty, penury, abjection, reproof, and all that shall come beside.—Here are we admonished before-hand of two most dangerous evils; neither to agree with those Tyrants that wage war with the Limb in his elect Members, nor yet to obey those deceitful Bishops, that in hypocrisie usurp the Churches Titles.—O those hath our heavenly Lord premonished us in this heavenly work of his, and graciously called us away from their abominations, lest we should be partakers of their sins, and so receive of their plagues. If we unthankfully neglect it, the greater is our danger.—

Barlaam.

Fox, *Vol.* 1 *pag.* 118. Ward *pag.* 141.

He holding his hand in the flame over the Altar, sung that of the Psalmist, *Thou teachest my hands to war, and my fingers to fight.* Barn

Barnes.

I have been reported (said Dr. *Barnes* at the Stake) to be a Preacher of Sedition, and disobedient to the Kings Majesty; but here I say to you, that you are all bound by the command of God, to obey your Prince with all humility, and with all your heart; and that not onely for fear of the sword, but also for conscience sake before God: Yea, I say further, If the King should command you any thing against Gods Law, if it be in your power to resist him, yet may you not do it. Fox, *Vol.* 2 *pag.* 527.

Basil.

When *Valens* the Emperour sent his Officers to him, seeking to turn him from the Faith: And first of all great preferments were offered him; *Basil* rejected them with scorn: Offer these things (said he) to Children. When he was afterwards threatned grievously; Threaten (said he) your Purple Gallants, that give themselves to their pleasures. Burroughs *in* Moses Self-denial, *pa.* 1172.

When the Emperors Messenger promised him great preferment, Alas, Sir, (said this Bishop of *Cæsarea*) these speeches are fit to catch little Children, that look after such things; but we that are taught and nourished by the holy Scriptures, are ready to suffer a thousand deaths, rather than to suffer one syllable or tittle of the Scripture to be altered. Clarks Lives, *Part* 1. *pag.* 101.

When the Emperour threatned to banish him, *&c.* if he obeyed not, he said, Those Bug-bears were to be propounded to Children; but for his part, though they might take away his life, yet they could not hinder him from professing the Truth. Leighs Saints Encouragements in evil times, *pag.* 9.

When *Modestus* the Præfect asked him, Know you not who we are that command it? No body (said Clark, & *pag.* 101.

(said *Basil*) whilst you command such things. Know ye not (said the Præfect) that we have Honours to bestow upon you? They are but changeable (said *Basil*) like your selves. Hereupon he threatned to confiscate his Goods, to torment him, to banish him, or kill him; he answered, He need not fear confiscation, that had nothing to lose; nor banishment, to whom Heaven onely is a Countrey; not torments, when his body would be dash'd with one blow; nor death; which is the onely way to set him at liberty. The Præfect telling him he was Mad, he said, *Opto me in æternum sic delirare*, I wish I may for ever be thus Mad. The Præfect another time threatning him with death, he said, Would it would fall out so well on my side, that I might lay down this carkass of mine in the quarrel of Christ, and in the defence of his Truth, who is my Head and Captain.

The Præfect desiring that he would not, by rashly answering, throw himself away, offered him a day and night to consider further of it; but *Basil* said, I have no need to take further counsel about this matter: Look what I am to day, the same thou shalt find me to morrow; but I pray God that thou change not thy mind.

Benden.

Fox, *Vol.* 3. *pag.* 796. *Alice Benden*, when she was in Prison at *Canterbury*, agreed with a fellow Prisoner to live both of them with two pence half penny a day, to try thereby how well they could sustain penury and hunger before they were put to it.

At her first coming into the Bishops Prison, she was much troubled, and expostulated why her Lord did suffer her to be sequestred from her loving Fellows in so extreme misery? But was comforted by these words, *Why art thou so heavy,*

O my ſoul? The right hand of the Lord can change all.

At the ſtake ſhe took forth a ſhilling of *Philip* and *Mary*, which her father had bowed, and ſent her when ſhe was firſt in Priſon, deſiring her Brother there preſent, to return the ſame to her Father again, that he might underſtand ſhe never lacked money whilſt ſhe lay in Priſon.

Bennet.

Mr. *Thomas Bennet*, a School-maſter in *Exeter*, being preſs'd by a Doctor, a Gray Frier, to recant for putting upon the doors of the Cathedral in *Schedules*, That the Pope is Antichriſt, and that we ought to worſhip God onely, and not the Saints, ſaid, I take God to record, my life is not dear to me, I am weary of it, ſeeing your deteſtable doings, to the utter deſtruction of Gods flock, ſo that I deſire death, that I may no longer be partaker of your deteſtable idolatries and ſuperſtitions, or be ſubject unto Antichriſt your Pope. —Away from me I pray you, vex my ſoul no longer, ye ſhall not prevail.—If I ſhould hear and follow you this day, everlaſting death ſhould hang over me, a juſt reward for them that prefer the life of this world before life eternal. Fox, Vol. 2. 314.

Berger.

Peter Berger, burnt at *Lions* 1553. beholding the multitude at the ſtake, ſaid, Great is the Harveſt, Lord, ſend Labourers, I ſee the heavens open to receive me. Fox, Vol. 2. pag. 140.

Beiken.

When ſhe was brought to the Rack, ſhe ſaid, My Maſters, wherefore will you put me to this torture, ſeeing I have no way offended you? Is it for my Faith's ſake? you need not torment me for that, for as I was never aſhamed to make confeſſion thereof, Fox, Vol. 3. Suppl. p. 49

thereof, no more will I be now at this present before you, I will freely shew you my mind therein. But for all this when they proceeded on with what they intended, Alas my Masters, said she, If it be so that I must suffer this pain, then give me leave first to call upon God. Her request they granted: whilst she was praying, one of the Commissioners was so surprised with fear and terrour, that by and by he swouned, and could not be fetcht again, and so she escaped the torture.

Bilney.

Fox, *Vol.* 2 *pag.* 268. Mr. *Thomas Bilney* in a Letter to Dr. *Tonstal* Bishop of *London*, he gives this account of his conversion.—The woman which was twelve years vexed with the bloudy Flux, had consumed all that she had upon Physicians, and yet was still worse and worse, until such time as she came to Christ, and after she had once touched the hem of his vesture, through faith she was healed. O mighty power of the most High! which I also most miserable sinner have often tasted and felt. Before I came to Christ I had likewise spent all I had upon ignorant Physicians.--They appointed me Fastings, Watchings, buying of Pardons, and Masses, *&c.* But at last I heard speak of Jesus, even then, when the New Testament was first set out by *Erasmus*. At first I was allured to read, rather for the *Latine* (having heard it was eloquently done) than for the Word of God. At the first reading I hit upon this sentence of St. *Paul*, *(O most sweet and comfortable sentence to my soul)* in 1 *Tim.* 1. It is a true saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. This sentence through Gods instruction and inward working, did so exhilarate my heart, being before wounded with the guilt of my sins, insomuch

much that my bruised bones leapt for joy. after this the Scripture began to be more pleasant to me then the honey or the honey-comb. Therein I learned that all my Travels, all my Fasting and Watching, all the redemption of Masses and Pardons, without faith in Christ, were but a hasty and swift running out of the right way, or else much like the vesture made of Fig-leaves, wherewithall *Adam* and *Eve* went about in vain to cover their nakedness; and could never obtain quietness and rest, till they believed in the promise of God, that Christ the seed of the Woman should break the Serpents head. Neither could I be relieved or eased of the sharp stingings of my sins, before I was taught of God, that even as *Moses* exalted the serpent in the Desart, so shall the Son of man be exalted, that all which believe on him, should not perish, but have everlasting life. As soon as I began to taste and savour this heavenly Lesson, which none can teach but God onely, I desired the Lord to encrease my faith. And at last I desired nothing more, then that I being so comforted by him, might be strengthened by his holy Spirit and grace from above, to teach the wicked his wayes, which are mercy and truth, that the wicked may be converted unto him by me, who somtimes was also wicked.— Accordingly I did teach, and set forth Christ, being made for us by God his Faher, our Wisdom, Righteousness, Sanctification and Redemption, 1 *Cor.* 1. Who was made sin for us, *i.e.* a Sacrifice for sin, that we through him should be made the righteousness of God, 2 *Cor.* 5. Who became accursed for us, to redeem us from the curse of the Law, *Gal.* 2.—I taught that all men should first acknowledge their sins, and condemn them, afterward hunger and thirst for that righteousness,

which is by faith in Christ, &c. *Rom.* 3. And forasmuch as this hunger and thrist was wont to be quenched with the fulnes of mans righteousnes. —Therefore ostentimes have I spoken of those works, exhorting all men not so to cleave to them, as they being satisfied therewith, should loath or wax weary of Christ. For those things I have been cryed out of, attached, and now cast into prison.

Pa. 271. His abjuration cost him dear, it brought him even to despair, his Friends were fain to be with him night and day.

Bishop *Latimer* saith, That he thought all the Word of God was against him, and sounded his condemnation: To bring any comfortable Scripture to him, was as though a man should run him through with a sword.

Pa. 277. The day before his Execution, some Friends finding him eating heartily, with much cheerfulnes, and a quiet mind, they said, They were glad to see him at that time so heartily to refresh himself: O (said he) I imitate those, who having a ruinous house to dwell in, yet bestow cost, as long as they may, to hold it up.

Leigh's *Saints Encouragements in evil times.* *p.* 27. In Prison he divers times proved the fire, by putting his finger near to the candle; at the first touch of the candle his flesh resisting, and he withdrawing his finger, did after chide his flesh in these words; *Quid unius membri inustionem ferre non potes, & quo pacto cras totius corporis conflagrationem tolerabis?* *What* (said he) *canst thou not bear the burning of one member, and how wilt thou endure to morrow the burning of thy whole body?*

Fox, *Vol.* 2. *pag.* 277. I feel, and have known it long by Philosophy, that fire is hot; yet I know some (recorded in Gods Word) even in the flame felt no heat, and be-

believe that though my body will be wasted by it, my soul shall be purged thereby.

At the same time he most comfortably treated among his Friends, of *Isa.* 43. 1, 2, 3. *But now, thus saith the Lord, that created thee, O* Jacob, *and he that formed thee, O* Israel; *Fear not, for I have redeemed thee, I have called thee by thy Name. Thou art mine when thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burnt, for I am the Lord thy God, the Holy one of* Israel, *thy Saviour.* The comfort whereof never left some of his Friends to their dying day.

The next morning the Officers fetching him to Execution, a certain Friend entreated him to be constant, and to take his death patiently; *Bilney* answered, I am sailing with the Mariner through a boisterous sea, but shortly shall be in the Haven, *&c.* Help me with your Prayers.

Bland.

Mr. *John Bland* a Kentish Minister, in his Prayer at the stake.—Lord Jesus, for thy love I do willingly leave this life, and desire rather the bitter death of thy Cross, with the loss of all earthly things, than to abide the blasphemy of thy Holy Name, or else to obey man in the breaking of thy Command.—This death is more dear unto me than thousands of gold and silver. Such love, O Lord, hast thou laid up in my breast, that I hunger for thee, as the Deer wounded desireth the soyl. Fox, *Vol.* 3. *pag.* 373.

Blebere.

Levine Blebere said to his Friends, offering to rescue him by tumult; Hinder not the Magistrates work, nor my happiness. Father, thou foresawest Ward, *pag.* 160.

the sacrifice from eternity, now accept of it I pray thee.

Bongeor.

Fox, *Vol.* 3. *pag.* 849. *Agnes Bongeor*, having prepared her self to go with her Fellow-martyrs to the stake, putting on a Smock made for that purpose, and sending away her sucking infant to a Nurse, through a mistake of her Name in the Writ (*Bonyer* being put for *Bongeor*) was kept back. Heruopon she made piteous moan, wept bitterly, *&c.* Because she went not with them to give her life in defence of her Christ, of all things in the world, life was least looked for by her. In this perplexity a Friend came to her, and put her in mind of *Abraham*'s offering up *Isaac*. I know (quoth she) that *Abraham*'s will before God was accepted for the deed, in that he would have done it, if the Angel of the Lord had not stay'd him; but I am unhappy, the Lord thinks not me worthy of this dignity; and yet I would have gone with my company with all my heart; and because I did it not, it is now my chief and greatest grief. She was grieved because she had not offered her self (though she had given away her child) which was more than *Abraham* was put to.)

Bessu.

Fox *Vol.* 3. *cent. p.* 68. *Francis le Bessu*, a French Martyr, to encourage his children to suffer martyrdom with himself, he thus spake unto them; Children, we are not now to learn, that it hath alwayes been the portion of Believers to be hated, cruelly used, and devoured by Unbelievers, as sheep of ravening wolves; if we suffer with Christ, we shall also reign with him. Let not these drawn swords terrifie us, they will be but as a Bridge, whereby we shall pass over out of a miserable life into immortal blessedness. We

have

have breathed, and lived long enough among the wicked; let us now go, and live with our God. He and his two Sons were killed, embracing each other, in the Massacre at *Lyons* in *France*, 1572.

Bradford.

Mr. *John Bradford*, the night before he was carried to Newgate, he dreamt that Chains were brought for him to the Counter, and that the day following he should be carried to Newgate, and that the next day he should be burnt in *Smithfield*; which accordingly came to pass. *Fox, Vol. 3. P. 281, 282.*

Being askt what he should do, and whither he would go, if he should have his liberty; he said, He cared not whether he went out, or no; but if he did, he would marry and abide still in *England* secretly, teaching the people as the time would suffer him.

When the Keepers Wife told him the sad News (as she called it) of the nearness of his death, being to be burned the next day, he put off his Cap, and lifting up his eyes to Heaven, said, I thank God for it, I have looked for the same a long time, and therefore it cometh not now to me suddenly, but as a thing waited for every day and hour; the Lord make me worthy thereof.

Cresswell offering to labour for him, and desiring to know what suit he should make for him, What you will do (said he) do it not at my request, for I desire nothing at your hands. If the Queen will give me life, I will thank her; if she will banish me, I will thank her; if she will burn me, I will thank her; if she will condemn me to perpetual imprisonment, I will thank her. *Pa. 292.*

The Chancellor pressing him to do as they had done, in hopes of the Queens mercy and pardon; My Lord (said he) I desire mercy with Gods mer- *Pa. 283.*

cy, (*i. e.* without doing or saying any thing against God and his Truth, *pag.* 290.) but mercy with Gods wrath God keep me from.—Gods mercy I desire, and also would be glad of the Queens favour, to live as a Subject without clog on Conscience: but otherwise the Lords mercy is better to me than life.—Life in his displeasure is worse than death, and death with his favour is true life.

Pa. 286, He having refused again and again to answer to the Chancellors Queries, said, That no fear, but the fear of perjury made him unwilling to answer (he having been six times sworn not to consent to the practising of any Jurisdiction, or any Authority on the Bishop of *Rome*'s behalf, within the Realm of *England*) I am not afraid of death, I thank God, I look and have looked for nothing else from your hands a long time; but I am afraid when death cometh, I should have matter to trouble my Conscience by the guilt of perjury. As for my death, as I know there are twelve hours in the day, so with the Lord my time is appointed; and when it shall be his good time, then I shall depart hence; but in the mean season I am safe enough, though all the people had sworn my death; into his hands have I committed it, and do, his good will be done.

Pa. 292. The Earl of *Derby* sending one of his Servants to him, willing him to tender himself, He told the Messenger, that he thanked his Lordship for his good will towards him, but in this case I cannot tender my self more than Gods honour.

The same Servant saying also, Ah Mr. *Bradford*, consider your Mother, Sister, Friends, Kinsfolk, Countrey, what a great discomfort it will be to them to see you dye as an Heretick. Mr. *Bradford* replyed, I have learned to forsake Father, Mo-

ther,

ther, Brother, Sister, Friends, and all that ever I have, yea and my own self, for else I cannot be Christs Disciple.

Being askt by a good Gentlewomans Servant, *Pa.* 305.
that was sent to him, How de did? he answered, Well, I thank God: for as men in Sailing, which be near to the Shore or Haven where they would be, would be nearer, even so the nearer I am to God, the nearer I would be.

In a Letter to his Mother and Brethren.—I am *Pa.* 308.
at this time in Prison sure enough from starting to confirm that I have preached unto you: As I am ready (I thank God) with my life and blood to seal the same, if God vouchsafe me worthy of that honour.—If we suffer with him, we shall also reign with him. Be not therefore faint-hearted, but rather rejoyce, at the least for my sake, who now am in the right and high way to Heaven; for by many afflictions we must enter into the Kingdom of God. Now will God make known his Children. When the wind doth not blow, the Wheat cannot be known from the Chaffe; but when the blast cometh, then flyeth away the Chaffe, but the Wheat remaineth, and is so far from being hurt, that by the wind it is more cleansed from the Chaffe. Gold when it is cast into the fire is the more precious, so are Gods Children by afflictions.—Indeed I thank God more for this Prison, than for any Parlour, yea than for any pleasure that ever I had: for in it I find God my most sweet good God alwayes.—Of all deaths it is most to be desired to dye for Gods sake: such are sure to go to Heaven.—Death, nor Life, nor Prison, nor Pleasure, I trust in God, shall be able to separate me from my Lord God and his Gospel.—Rejoyce in my sufferings, for it is for your sakes, to confirm

the truth I have taught. —Howsoever you do, be obedient to the Higher Powers, that is, in no point either in hand or tongue Rebel; but rather if they command that which with good conscience you cannot obey, lay your head on the Block, and suffer what they shall do, or say. By patience possess your souls.

Fol. 310. In his Letter to the City of *London*.—I ask God heartily mercy, that I do no more rejoyce, than I do, having so great cause, as to be an instrument, wherein it may please my dear Lord, and Saviour to suffer.—Although my sins be manifold and grievous, yet the Bishops and Prelates do not persecute them in me, but Christ himself, his Word, his Truth, and Religion. —Let the anger and plagues of God most justly fallen upon us, be applyed to every one of our deserts, that from the bottom of our hearts every one of us may say, It is I Lord, that have sinned against thee: It is my hypocrisie, my vain-glory, my covetousness, uncleanness, carnality, security, idleness, unthankfulness, self-love, *&c.* which have deserved the taking away of thy Word and true Religion, of thy good Ministers by Exile, Imprisonment, Death, *&c.* —Prepare your selves to the Cross, be obedient to *all* that be in Authority in all things, that be not against God, his Word; for then answer with the Apostle, *It is more meet to obey God, than man.* Howbeit never for any thing resist, or rise against the Magistrates. Avenge not your selves. Commit your Cause to the Lord. If you feel in your selves an hope and trust in God, that he will never tempt you above that he will make you able to bear, be assured the Lord will be true to you, and you shall be able to bear all brunts: but if you want this Hope, flee and get you hence, rather than by your

your tarrying Gods Name should be dishonoured.

In his Letter to *Cambridge*.—Thou my Mo- *Pa.* 312.
ther, the University, hast not onely had the truth of Gods Word plainly manifested unto thee by Reading, Disputing, and Preaching publickly and privately, but now to make thee altogether excuseless, and as it were almost to sin against the Holy Ghost, if thou put to thy helping hand with the Romish Rout to suppress the Verity, and set out the contrary, thou hast my life and blood, as a Seal to confirm thee, if thou wilt be confirmed, or else to confound thee, if thou wilt take part with the Prelates and Clergy, which now fill up the measure of their Fathers, which slew the Prophets and Apostles, that all the righteous blood from *Abel* to *Bradford* may be required at their hands. —For the tender mercy of Christ in his bowels and blood I beseech you to take Christs eye-salve to anoint your eyes, that you may see what you do, and have done in admitting the Romish rotten Rags, which once you utterly expelled. O be not the Dog returned to his vomit; be not the Sow that was washed, returning to her wallowing in the mire. Beware least Satan enter in with seven worse Spirits, *&c.* It had been better you had never known the truth, than after knowledge to have run from it. Ah! woe to this world, and the things therein, which hath now so wrought with you. Oh that ever this Dirt of the Devil should daub up the eye of the Realm!—What is man whose breath is in his nostrils, that thou shouldst thus be afraid of him?—Dost not thou know *Rome* to be *Babylon*? Dost not thou know, that as the old *Babylon* had the children of *Judah* in captivity, so hath *Rome* the true *Judah*, *i.e.* the Confessors of Christ? Dost not thou know, that as destruction happened unto

it,

it, so shall it do unto this? Dost not thou know that God will deliver his people now, when the time is come as he did then? Hath not God commanded his people to come out of her? and wilt thou give example to the whole Realm to run unto her? Hast thou forgotten the woe that Christ threatneth to offence-givers? Wilt not thou remember that it were better that a Milstone were hanged about thy neck, and thou thrown into the Sea, than that thou shouldst offend the little ones? Dear Mother, Receive some admonition of one of thy poor children, now going to be burned for the testimony of Jesus; Come again to Gods truth, come out of *Babylon*, confess Christ and his true Doctrine, repent that which is past, *&c.* Remember the readings, *&c.* of Gods Prophet *Bucer*, Call to mind the threatnings of God (now somewhat seen) by thy children, *Leaver*, and others. Let the exile of *Leaver*, *Pilkinton*, *Grindal*, *Haddon*, *Horn*, *Scory*, *Ponet*, &c. something awake thee. Consider the martyrdom of thy Chickens, *Rogers*, *Saunders*, *Tailor*. And now cast not away the poor admonition of me, going to be burned also, and to receive the like Crown of Glory with my fellows.—Even now the Axe is layd to the Root.

Fo. 313. In his Letter to *Lancashire* and *Cheshire*, &c. —Indeed if I should simply consider my life, with that which it ought to have been, and as God in his Law requireth, then could I not but cry, as I do, *Righteous art thou, O Lord*, &c. But when I consider the cause of my condemnation, I cannot but lament, that I do no more rejoyce; for it is Gods truth. So that the condemnation is not a condemnation of *Bradford* simply, but rather a condemnation of Christ and his Truth. *Bradford* is nothing else, but an instrument in whom Christ and his

his Doctrine is condemned. And therefore, my dearly beloved, rejoyce, rejoyce, and give thanks with me, and for me, that ever God did vouchsafe so great a benefit to our Countrey, as to chooſe the moſt unworthy (I mean my ſelf) to be one, in whom it pleaſeth him to ſuffer.—Forget not how that the Lord hath ſhewed himſelf true, and me his true Preacher, by bringing to paſs theſe plagues, which at my mouth you oft heard before.—My blood will cry for vengeance, as againſt the Papiſts, Gods enemies, *&c.* ſo againſt you, if ye repent not, amend not, and turn not unto the Lord.

In his Letter to the Town of *Walden*.—What can you deſire more, to aſſure your Conſciences of the Verity taught by your Preachers, than their own lives? Waver not therefore in Chriſts Religion truly taught you. Never ſhall the enemies be able to burn it, and impriſon it, and keep it in bonds, though they may impriſon and burn us.—I humbly beſeech you, and pray you in the bowels and blood of Jeſus, now I am going to death for the teſtimony of Jeſus, love the Lords truth, love (I ſay) to love it, and to frame your lives thereafter. Alas! you know the cauſe of all theſe plagues fallen upon us, and of the ſucceſs, which Gods adverſaries have daily, is for our not loving Gods Word. You know how that we were but Goſpellers in lips, and not in life.—Remember that before ye learned A.B.C. your Leſſon was Chriſts Croſs. Forget not that Chriſt will have no Diſciples, but ſuch as will promiſe to deny themſelves, and to take up their Croſs (mark that, take up) and follow him, and not the multitude, cuſtome, *&c.*—Loth would I be a witneſs againſt you at the laſt day, as of truth I muſt be, if ye *Pa.* 316.

repent

repent not, if ye love not Christs Gospel.

Pa. 317. In his Letter to *B. C.*—The world seems to have the upper hand, the Truth seems to be oppressed, and they which take part therewith are unjustly entreated. The cause of all this is Gods anger and mercy: His anger, because we have grievously sinned against him, we have been unthankful for his Word, *&c.* we have been so carnal, covetous, licentious, *&c.* that of his Justice he could no longer forbear, but make us feel his anger, *&c.* His mercy is seen in this, that God doth vouchsafe to punish us in this present life. If he should not have punished us, Do not you think we should have continued in the evils we were in? Yes verily, we should have been worse.—The way to Heaven is not the wide way of the world, but it is a strait way, which few walk in; for few live Godly in Christ, few regard the Life to come, few remember the day of Judgment, few remember how Christ will deny them before his Father that do deny him here, few consider that Christ will be ashamed of them in the last day, which are ashamed of his Truth and true Service, few cast up their accounts, what will be laid to their charge in the day of vengeance, few regard the condemnation of their own consciences, in doing that which they inwardly disallow, few love God better than their goods.—Of this I would that ye were all certain, that all the hairs of your heads are numberless, so that not one of them shall perish, neither shall man or Devil be able to attempt anything, much less do any thing to you before your heavenly Father, which loveth you most tenderly, shall give them leave; they shall go no farther than he will, nor keep you any longer in trouble than he will. Therefore cast on him all your care, for

he is careful for you. Onely study to please him, and to keep your consciences clean, and your bodies pure from the idolatrous service, which now every where is used, and God will marvellously and mercifully defend and comfort you.

In his Letter to *Erkinald Rawlins* and his wife. *Pa.* 318.
—First we have cause to rejoyce for these dayes, because our Father suffereth us not to lye in *Jezabel's* bed, sleeping in our sins and security, but as mindful of us, doth correct us as his children.—Secondly, because they are dayes of tryal, wherein not onely ye your selves, but also the world shall know, that ye be none of his, but the Lords Darlings, whom we obey, his servants we are. Now it is seen whether we obey the world or God.—But the tryals of these dayes ye are occasioned more to repent, more to pray, more to contemn this world, more to desire life everlasting, more to be holy, for holy is the end; wherefore God doth afflict us, and so to come to Gods company.

In his Letter to Mr. *Laurence Saunders*.—A *Pa.* 320.
Friend having moved the Prisoners to subscribe to the Papists Articles, with this condition, so far as they are not against Gods word. Dr. *Taylor*, and Mr. *Philpot* think the salt sent by our Friend is unseasonable; for my own part, I pray God in no case I may seek my self, and indeed (I thank God) I purpose it not.

In another Letter.—This will be offensive; *Pa.* 321.
therefore let us *Vadere plane*, and so *sane*. I mean let us all confess we are no changlings, but *re ipsa* are the same we were in Religion; and therefore cannot subscribe, except we will dissemble both with God, with our selves, and with the world.

In his Letter to Dr. *Cranmer*, Dr. *Ridley*, and Dr. *Latimer*.—Our dear brother *Rogers* hath broken

ken the Ice valiantly; this day (I think) or to morrow at the uttermost, hearty *Hooper*, sincere *Saunders*, and trusty *Tailor* end their course, and receive their Crown. The next am I, who hourly look for the Porter to open me the Gates after them to enter into the desired Rest. God forgive me mine unthankfulness for this exceeding great mercy. For though I justly suffer (for I have been a great Hypocrite, *&c.* The Lord pardon me, yea he hath done it, he hath done it indeed) yet what evil hath he done? Christ, whom the Prelates persecute, his truth, which they hate in me, hath done no evil, nor deserved death.—O what am I Lord, that thou shouldest thus magnifie me? Is this thy wont, to send for such a wretched Hypocrite in a fiery chariot, as thou didst for *Elias*?

Pa. 322. In his Letter to the Lord *Russel*.—Faith is reckoned, and worthily among the greatest gifts of God, by it, as we are justified, and made Gods children; so are we Temples and Possessors of the Holy Spirit, yea of Christ also, *Eph.* 4. And of the Father himself, *John* 14. By faith we drive the Devil away, 2 *Pet.* 5. We overcome the world, 1 *John* 5. And are already Citizens of Heaven, *&c.* Yet the Apostle doth match even with faith, yea, as it were prefer suffering Persecution for Christs sake, *Phil.* 1.—— Though the wisdom of the world think of the Cross according to sense, and therefore flyeth from it, as from a most great ignominy and shame; yet Gods Scholars have learned to think otherwise of the Cross, as the Frame-house wherein God frameth his Children like to his Son Christ, the Furnace that fineth Gods gold, the High-way to Heaven, the Suit and Livery of Gods servants, the earnest and beginning of all consolation and glory.

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In his Meditation on the Commandements. —As the first Command teacheth me as well that thou art my God, as what God thou art; therefore of equity I should have no other Gods but thee, that is, I should onely hang on thee, trust in thee, serve thee, call on thee, obey thee, and be thankful to thee; so because thou didst reveal thy self visibly, that thou mightest visibly be worshipped. The second Commandement is concerning thy Worship, that in no point I should follow in worshipping thee the device or intent of any man, Saint, Angel, or Spirit, but should take all such as idolatry, and image-service, be it never so glorious. And why? forsooth because thou wouldst I should worship thee as thou hast appointed by thy Word; for if service be acceptable it must be according to the Will of him, to whom it is done, and not of him who doth it, *&c.* So that the meaning of this Precept is, that as in the first I should have none other Gods but thee, so I should have no worship of thee, but such as thou appointest—And therefore utterly abandon mine own will and reason, all the reasons and good intents of man, and wholly give my self to serve thee after thy will and word. —Thou bidst me not to take thy Name in vain, as by temerarious, or vain swearing, *&c.* So by denying thy truth and word, or concealing it, when occasion is offered to promote thy glory, and confirm thy truth. By reason whereof I may well see, that thou wouldst have me to use my tongue in humble confessing thee, and thy word, and truth after my Vocation, *&c.*—Thy Ministers I pray not for, thy Church I am not careful for, no not now (good Lord) when wicked Doctrine most prevaileth, Idolatry, Superstition, and Abomination abound, the Sacraments, *&c.* blasphemously cor-

Pag. 93, 94.

Pa. 198.

Pag. 98, 99.

Pa. 113, 114.

This was his Meditation in Q. Marie's time.

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rupted, &c. all which my wickedneſs brought in; my profaning of the fourth Commandement, and my not praying. Thy Miniſters are in Priſon, diſperſed in other Countreys, ſpoiled, burnt, murthered, many fall (for fear of goods, life, name, &c.) from the truth they have received to moſt manifeſt idolatry, falſe Preachers abound among the people, thy people dearly bought, even with thy blood, are not fed with the bread of thy Word, but with ſwillings and drink for ſwine. Antichriſt wholly prevaileth, and yet for all this alſo I am too careleſs, nothing lamenting my ſins, which have been the cauſe of all this.—Help thy Church, cheriſh it, and give it harbour here and elſewhere for Chriſts ſake. Purge the Miniſtry from corruption, and falſe Miniſters. Send out Preachers to feed thy people. Deſtroy Antichriſt and all his Kingdom. Give to ſuch as be fallen from thy truth, repentance. Keep others from falling, and by their falling do thou the more confirm us. Confirm thy Miniſters and poor people in Priſon and Exile. Strengthen them in thy truth. Deliver them if it be thy good will. Give them that with conſcience they may ſo anſwer their Adverſaries, that thy ſervants may rejoyce, and thy Adverſaries be confounded. Avenge thou thy own cauſe (O thou God of Hoſts) Help all thy people, and me eſpecially, becauſe I have moſt need.—Set my heart ſtrait in caſe of Religion, to acknowledge thee one God, to worſhip none other God, to reverence thy Name, and keep thy Sabbaths. Set my heart right in matters of humane converſation, to honour my Parents, to obey Rulers, and reverence the Miniſtry of the Word, to have hands clean from bloud, true from theft, a body free from Adultery,

Pſ. 115, 116.

Pſ. 146, 147.

dultery, and a tongue void of all offence, but purge the heart first O Lord, &c.—

In his Meditation concerning the sober usage of the body, and the pleasures of this life.—O that I could consider often and heartily that this body God hath made to be the tabernacle and mansion of our soul for this life; but by reason of sin dwelling in it, is become now to the soul nothing else but a prison, and that most strait, vile, stinking, filthy, &c. Then should I not pamper up my body to obey it, but bridle it that it may obey the soul; then should I flye the pain it putteth my soul unto by reason of sin and provocation to all evil, and continually desire the dissolution of it, with *Paul*, and the deliverance from it, as much as ever did prisoner his deliverance out of prison, for alonely by it the Devil hath a door to tempt and so to hurt me.—If it were dissolved, and I out of it, then could Satan no more hurt me, then wouldst thou speak unto me face to face, then the conflicting time were at an end, then sorrow would cease, and joy would encrease, and I should enter into inestimable rest.— *P.* 184, 185.

In his Meditation for exercise of true mortification.—He that will be ready in weighty matters to deny his own will, and to be obedient to the will of God, she same had need to accustome himself to deny his desires in matters of less weight, and to exercise mortification of his will in trifles.—If we cannot watch with Christ one hour (as he saith to *Peter*) we undoubtedly can much less go to death with him. Wherefore, that in great temptations we may be ready to say with Christ, *Not my will but thine be done, &c.* Help me to accustome my self continually to mortifie my concupiscence of pleasant things, *i. e.* of wealth, riches, glory, liberty, *P.* 189, 190.

berty, favour of men, meats, drink, apparel, ease, yea and life it self, &c.——

Pa. 192. In his Meditation of Gods Providence.——This
193. ought to be unto us most certain, that nothing is done without thy Providence O Lord, i.e. without thy Knowledge, i.e. without thy Will, Wisdom, and Ordinance, for all these Knowledge doth comprehend in it, &c.——

This will we must believe most assuredly to be all just and good, howsoever otherwise it seem to us.——But though all things be done by thy Providence, yet Providence hath many and divers means to work by, which means being contemned
Pa. 194. thy providence is contemned also.—— Indeed when means cannot be had, then should we not tye thy Providence to means, but make it free as thou art free; for it is not of any need, that thou usest any instrument or mean to serve thy Providence. Thy Power and Wisdome is infinite, and therefore should we hang on thy Providence even when all is clean against us.——Grant (Dear Father) that I may use this knowledge to my comfort and commodity in thee; i. e. Grant that in what
Pa. 195. state soever I be, I may not doubt but the same doth come to me by thy most just Ordinance; yea, by thy merciful Ordinance; for as thou art just, and thou art merciful, yea, thy mercy is above all thy works.——Look for thy help in time convenient, not onely when I have means, by which thou mayest work, and art so accustomed to do, but also when I have no means, but am destitute; yea, when all means be directly and clean against me, grant (I say) yet that I may still hang on thee, and on thy Providence, not doubting of a Fatherly end in the good time. And least I should contemn thy Provi-

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dence, or presuming upon it by uncoupling those things which thou hast coupled together, preserve me from neglecting thy ordinary and lawful means in all my needs; if so be I may have them, and with a good conscience use them, although I know thy Providence be not tyed to them farther than pleaseth thee.—Howbeit so, that I depend in no part on the means, or on my diligence, wisdom, and industry, but on thy Providence, which more and more perswade me to be altogether fatherly, and good, how far soever, otherwise it appear, yea is felt of me. *Pa.* 196.

In his Meditation of Gods presence.—There is nothing that maketh more to true godliness of life, than the perswasion of thy presence. (Dear Father, and that nothing is hid from thee, but all to thee is open and naked, even the very thoughts which one day thou wilt reveal, either to our praise or punishment in this life, as thou didst *David's* faults, 2 *King.* 12. or in the life to come, *Mat.* 25. Grant to me (Dear God) mercy for all my sins, especially my hid and close sins, *&c.* and that henceforth I alwayes think my self conversant before thee, so that if I do well, I pass not the publishing of it, as Hypocrites do, if I do or think any evil, I may know that the same shall not alwayes be hid from men. Grant me that I may alwayes have in mind that day wherein all my works shall be revealed, so in trouble and wrong I shall find comfort, and otherwise be kept through thy grace from evil. *Pa.* 197, 198.

In his Meditation of God's power, beauty, and goodness.—Because thou Lord wouldest have us to love thee, not onely dost thou will, entice, allure, and provoke us, but also dost command us so *Pa.* 199.

to do, promising thy self unto such as love thee, and threatning us with damnation if we do otherwise, whereby we may see both our great corruption and naughtiness, and also thine exceeding great mercy towards us.——What a thing is it, that power, riches, authority, beauty, goodness, liberality, truth, justice, which all thou art, good Lord, cannot move us to love thee? whatsoever things we see fair, good, wise, mighty, are but even sparkles of thy power, beauty, goodness, wisdome, which thou art.—

Pa. 202, 203. In his Meditation of death, *&c.*——O Dear Father.—That our hearts were perswaded that when we go out of the prison of the body, and so taken into thy blessed company then.—Whatsoever good we can wish we shall have, and whatsoever we loath, shall be far from us, *&c.* Then should we live in longing for that which we now most loath.——If we remember the good things

Pa. 204. that after this life shall ensue, without wavering in the certainty of faith, the passage of death shall be the more desired. It is like a sailing over the sea to thy home and countrey: it is like a medicine or purgation to the health of the soul and body: It is the best Physician. It is like a woman in travail; for as the child (being delivered) cometh into a more large place than the womb, wherein it did lye before, so the soul being delivered out of the body, cometh into a much more large and fair place, even into Heaven.—

Pa. 224, 225. In his Prayer for the remission of sins.——O gracious God, who seekest all means possible how to bring thy children to the feeling, and sure sense of thy mercy; and therefore when prosperity will not serve, then sendest thou adversity, graciously correcting them here, whom thou wilt shall with

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thee elsewhere live for ever. We poor Misers give humble praises and thanks to thee (Dear Father) that thou hast vouchsafed us worthy of thy correction at this present, hereby to work that which we in prosperity and liberty did neglect. For the which neglecting, and many other our grievous sins, whereof we now accuse our selves before thee (most merciful Lord) thou mightest have most justly given us over, and destroyed both souls and bodies. But such is thy goodness towards us in Christ, that thou seemest to forget all our offences, and —wilt that we should suffer this Cross now lay'd upon us for thy Truth and Gospels sake, and so to be thy witnesses with the Prophets, Apostles, Martyrs, and Confessors, yea with thy dearly beloved Son Jesus Christ to whom thou dost now here begin to fashion us like, that in his glory we may be like him also. O good God, what are we on whom thou shouldest shew this great mercy? O loving Lord, forgive us our unthankfulness and sins. O faithful Father, give us thy holy Spirit now to cry in our hearts, *Abba*, dear Father, to assure us of our eternal election in Christ, to reveal more & more thy Truth unto us, to confirm, strengthen, and stablish us so in the same, that we may live and dye in it as Vessels of thy mercy, to thy glory, and to the commodity of thy Church. Indue us with the Spirit of thy wisdome, that with good conscience we may alwayes so answer the enemies in thy cause, as may turn to their conversion, or confusion, and our unspeakable consolation in Jesus Christ, for whose sake we beseech thee henceforth to keep us, to give us patience, and to will none otherwise for deliverance or mitigation of our misery, than may stand alwayes with thy good pleasure and merciful will towards us. Grant this, dear Father, not one- *Pa. 126.*

ly to us in this place, but also to all others elsewhere afflicted for thy Names sake, through the death and merit of Jesus Christ our Lord. *Amen.*

See the godly Meditations of Mr. John Bradford. *pag.* 415.

In his godly Meditations.—We are rather to be placed among the wicked, than among thy children, for that we are so shameless for our sin, and careless for thy wrath, which we may well say to be most grievous against us, and evidently set forth in the taking away of our good King, and the true Religion, in the exile of thy Servants, imprisonment of thy People, misery of thy Children, and death of thy Saints: & by placing over us in authority thine enemies, by the success thou gavest them in all that they took in hand, by the returning again into our Countrey of Antichrist the Pope.—What shall we do? what shall we say? who can give us penitent hearts? who can open our lips, that our mouths might make acceptable confession unto

Pag. 6. thee?—O what now may we do? Despair? no, for thou art God, & therefore good; thou art merciful, & therefore thou forgivest sins, with thee is mercy & propitiation; & therefore thou art worshipped. When *Adam* had sinned, thou gavest him mercy before he desired it, and wilt thou deny us mercy,

Pag. 7. which now desire the same? *Adam* excused his fault, and accused thee, but we accuse our selves, and excuse thee, and shall we be sent empty away? —*Abraham* was pulled out of Idolatry, when the world was drown'd therein, and art thou his God onely? Israel in captivity in *Egypt* was graciously visited and delivered, and dear God, that same good Lord, shall we alwayes be forgotten? How often in the wilderness didst thou defer and spare thy plagues at the request of *Moses*, when the people themselves made no Petition to thee; and seeing we do not only make our Petitions to thee, but

also have a Mediator for us, now far above *Moses*, even Jesus Christ, shall we (I say) dear Lord, depart ashamed? Take into thy custody and go- *Pag.* 11.
vernance for ever our souls and bodies, our lives, and all that ever we have. Tempt us never further than thou wilt make us able to bear, and—always as thy children guide us, so that our life may please thee, & our deaths praise thee, through Jesus Christ our Lord, for whose sake we heartily pray thee to grant these things, &c. not onely to us, but, &c. especially for thy children, that be in thraldom under their enemies, in exile, in prison, poverty, &c. Be merciful to all the whole Realm *Pag.* 12.
of *England*, grant us all true repentance, and mitigation of our misery. And if it be thy good will, that thy holy Word and Religion may continue amongst us. Pardon our Enemies, Persecutors, and Slanderers, and if it be thy pleasure turn their hearts.—Oh mighty King and most High, Al- *Pag.* 49.
mighty God, who mercifully governest all things which thou hast made, look down upon the faithful seed of *Abraham*, &c. consecrated to thee by the anointing of thy holy Spirit, and appointed to thy Kingdom by thy eternal purpose, free mercy, and grace, but yet as strangers wandring in this vile vale of misery, brought forth daily by worldly Tyrants like Sheep to the slaughter.—Thou hast destroyed *Pharaoh* with all his Horse and Chariots, puffed up with pride against thy people, leading forth safely by the hands of thy mercy thy beloved Israel through the high waves of the roaring *Pag.* 50.
waters. Thou O God, the Lord of all Hosts and Armies didst first drive away from the Gates of thy people the blasphemous *Senacherib*, slaying of his Army 85000 by the Angel in one night, and after by his own Sons before his Idols didst kill the same

blasphemous Idolaters, &c. Thou didst transform and change proud *Nebuchadnezzar*, the enemy of thy people, into a bruit beast, to eat grass and hay, to the horrible terrour of all worldly Tyrants, &c. Thou didst preserve those thy three Servants in *Babylon*, who with bold courage gave their bodies to the fire, because they would not worship any dead Idol, and when they were cast into the burning Furnace thou didst give them cheerful hearts to rejoyce and sing Psalms, and savedst unhurt the very hairs of their heads; turning the flame from them to devour their enemies. Thou O Lord God by the might of thy right arm, which governeth all, broughtest *Daniel* thy Prophet safe into light and life forth of the dark Den of the devouring Lions, &c. — Now also, O heavenly Father, beholder of all things, to whom belongs vengeance, thou seest and considerest how thy holy Name by the wicked Worldlings, & blasphemous Idolaters is dishonoured, thy sacred Word forsaken, refused, & despised, thy holy Spirit provoked, offended, thy chosen Temple polluted and defiled. Tarry not too long therefore, but shew thy power speedily upon thy chosen Household, which is so grievously vexed, and so cruelly handled by thy open enemies. Avenge thine own glory, & shorten these evil dayes for thine Elects sake. Let thy Kingdome come of all thy Servants desired, and though we have all offended thy Majesty. — Yet for thine own glory (O merciful Lord) suffer not the enemy of thy Son Christ, the Romish Antichrist, thus wretchedly to delude and draw from thee our poor brethren, for whom thy Son once died, that by his cruelty, after so clear light, they should be made Captives to dumb Idols and devillish inventions of Popish Ceremonies there-

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unto pertaining. Suffer him not to seduce the simple sort with this fond opinion, that his false gods, blind, mumbling, feigned Religion, or his foolish Superstition doth give him such conquest, such victories, such triumph, and so high an hand over us. We know most certainly, O Lord, that it is not their arm and power, but our sins and offences, that hath delivered us to their fury, and hath caused thee to turn away from us: But turn again, O Lord, let us fall into thine hands, &c. least these vain Idolaters do rejoyce at the miserable destruction of those men whom they make Proselytes, and from thy Doctrine Apostates. But O Lord, thy will be fulfilled, this is thy righteous judgement to punish us with the tyrannical yoke of blindness, because we have cast away from us the sweet yoke of the wholesom Word of thy Son our Saviour. Yet consider the horrible blasphemies of thine and our enemies. They say in their hearts there is no God, which either can or will deliver us: Wherefore, O heavenly Father, the Governour of all things, the Avenger of the Causes of the poor, the fatherless, the widow, and the oppressed, look down from Heaven with the face of thy fatherly mercies, and forgive us all former offences, and for thy Son Jesus Christs sake have mercy upon us; who by the force and cruelty of wicked and blasphemous Idolaters, (without causes approved) are haled and pulled from our own houses, are slandered, slain, and murdered as Rebels and Traytors, like persons pernicious, pestiferous, seditious, pestilent, and full of mortal poyson, to all men contagious; whereas we do meddle no farther but against the hellish powers of darkness, &c. which would deny the will of our Christ unto us, we do contend no farther but onely for our

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Christ Crucified; and the onely salvation by his
Pag. 56. blessed Passion.—Therefore (O Lord) for thy glorious Names sake, for Jesus Christs sake, &c. make the wicked Idolaters to wonder and stare amazed at thy Almighty power. Use thy wonted strength to the confusion of thine enemies, and to the help and deliverance of thy persecuted people. All thy Saints do beseech thee therefore: The young Infants (which have some deal tasted of thy sweet Word) by whose mouths thou hast promised to make perfect thy praises, whose Angels do alway behold thy face, who besides the loss of us their Parents, are in danger to be compelled and driven (without thy great mercies) to serve dumb and insensible Idols; do cry and call unto thee: Their pitiful Mothers, with lamentable tears lye pro-
Pag. 57. strate before the Throne of thy Grace. Thou Father of the fatherless, Judge of the widdows, and Avenger of all the oppressed, Let it appear, O Lord Omnipotent, that thou dost here Judge, Avenge, and punish all wrongs offered to all thy little Ones that do believe in thee. Do this, O Lord, For thy Names sake. Arise up, O Lord, and thine enemies shall be scattered and confounded. So be it. O Lord most merciful, at thy time appointed.

Pa. 323. In his Letter to Mr. *Wareup*.—Be not so dainty, as to look for that at God your dear Fathers hands, which the Fathers, Patriarks, Prophets, Apostles, Evangelists, Saints, and his own Son Jesus Christ did not find, i. e. all fair way and fair weather to Heaven.—The Devil standeth now at every Inne-door in this City and Countrey of this World, crying unto us to tarry and Lodge in this or that place till the storms be over-past, not that he would not have us to wet our skin, but that the

time

time of our running our Race might over-pass us to our utter destruction.—Fear not the Flail, fear not the Fanning-wind, fear not the Millstone, fear not the Oven; for all these make you more meet for the Lords tooth.

In his Letter to Dr. *Hill.*—Such as think it enough to keep the heart pure, notwithstanding that the outward man carry favour, as they deny God to be jealous, one that will have the whole man, having created, redeemed, and sanctified both for himself, so they play the Dissemblers with the Church of God, by their parting stakes between God and the World, offending the Godly, whom either they provoke to fall with them; or make more careless and conscienceless, if they have fallen, and occasioning the wicked and obstinate to triumph against God, and the more vehemently to prosecute their malice against such as will not defile themselves in body or soul with the *Romish* Rags, now received among us.—Call to mind that there are but two Masters, two kind of people, two wayes, and two Mansion places. The Masters be Christ and Satan; the people the Servitors to either of these; the wayes be strait and wide; the Mansions be Heaven and Hell. This World is the place of trial of Gods people and the Devils servants by whom they follow: The Cross it is that doth make the tryal. *Pa.* 326.

In his Letter to *Royden* and *Esing.*—Whom would it grieve, which hath a long journey to go through a piece of foul way, if he knew that after that, the way should be most pleasant, yea the journey should be ended, and he at his resting place most happy? Who will be afraid or loth to leave a little pelf for a little time, if he knew he should afterwards very speedily receive most plentiful riches? *Pa.* 333.

riches? Who will be unwilling for a while to forsake his wife, children, friends, &c. when he knoweth he shal shortly after be associated to them inseparably, even after his own hearts desire? Who will be sorry to forsake his life, who is most certain of eternal life? Who loveth the shadow better than the body? Who can desire the dross of this world, but such as be ignorant of the treasures of the everlasting joy in Heaven? Who is afraid to dye, but such as hope not to live eternally? ——What way is so sure a way to Heaven, as to suffer in Christs Cause? If there be any way on Horseback to Heaven, surely this is the way, *Acts* 14. 2. *Tim.* 3. The Devil cannot love his Enemies. Should we look for fire to quench our thirst? As soon shall Gods true Servants find peace and savour in Antichrists Regiment.

Pa. 345. In a Letter to Mrs. *Anne Warcup.*——My staff standeth at the door. I look continually for the Sheriffe to come for me; and I bless God I am ready for him. Now go I to practise that which I have preached. Now am I climbing up to the hill: it will cause me to puffe and to blow before I come to the cliffe. The hill is steep and high; my breath is short, and my strength is feeble. Pray therefore to the Lord for me, that as I have now through his goodness even almost come to the top, I may by his grace be strengthned not to rest till I come where I should be. O loving Lord, put out thy hand and draw me unto thee; for no man cometh but he whom the Father draweth. See my dearly beloved, God's loving mercy: He knoweth my short breath and great weakness. As he sent for *Elias* a fiery Chariot, so sends he for me. By fire my dross must be purified, that I may be fine gold in his sight.

In his Letter to Mr. *Augustine Baruher*.—I have now taken a more certain answer of death than ever I did. Ah my God, the hour is come, glorifie thy most unworthy child. I have glorified thee (saith this my sweet Father) and I will glorifie thee. *Amen.*

Some of the subscriptions of his Letters were observable. The most miserable hard-hearted unthankful sinner, *John Bradford*. A very painted hypocrite, *John Bradford*. Miserrimus peccatur, *John Bradford*. The sinful *John Bradford*. *Pa.* 356. 357, 361 362.

Pray, pray, pray, was the usual close of his Letters which he writ in Prison. When he came into *Smithfield*, he fell flat on his face, and prayed; then taking a Fagot in his hand he kissed it, and so likewise the Stake; and standing by the Stake, lifting up his hands and eyes to Heaven, he said, O *England, England*, repent of thy sins, repent of thy sins, beware of idolatry, beware of false Antichrist, take heed they do not deceive thee; and to his fellow Martyr he said, Be of good comfort Brother, for we shall have a merry Supper with the Lord this night; and then embracing the reeds, he said, *Strait is the gate, and narrow is the way that leadeth to life, and few there be that find it.* *Pa.* 307.

What can be so heavy a burden, as an unquiet Conscience to be in such a place, as a man cannot be suffered to serve God in Christs Religion? If you be loth to depart from your Kin & Friends, Remember that Christ calleth them his Mother, Sisters, and Brothers, that do his Fathers will. Where we find therefore God truly honoured according to his will, there we can lack neither Friend nor Kin. If you be loth to depart for the slandering of Gods Word, Remember that Christ when his hour was not yet come, departed out of

his

his Countrey into *Samaria*, to avoid the malice of the Scribes and Pharisees, and commanded his Apostles, that if they were pursued in one place they should fly to another. Thus did *Paul*, and the other Apostles. Albeit when it came to such point, that they could no longer escape, than they evidenced that their flying before came not of fear, but of godly wisdom to do more good; and that they would not rashly, without urgent necessity offer themselves to death, which had been tempting of God.

Brown.

Fox, *Vol* 2. pag. 649. *John Brown* told his wife (as he sate in the Stocks) that the Arch-Bishop had burnt his feet to the bones, so as he could not set them upon the ground, and all to make them deny Christ, which (said he) I will never do; for if I should deny him in this world, he would deny me hereafter.

Fox, *Vol.* 3. pag. 630. *Thomas Brown* being brought forth to be condemned, *Bonner* said to him, *Brown*, you have been before me many times, and I have took much pains to win thee from thine errors, yet thou and such like have, and do report that I go about to seek thy blood. Yea my Lord, (said *Brown*) indeed you be a Blood-sucker; and I would I had as much blood as there is water in the Sea for you to suck.

Bruer.

Ward, *pa.* 155. A Frier offering *John Bruer*, a forreign Martyr, a Wooden Crosse at the Stake, No (said he) I have another true Crosse imposed on me, which now I will take up. I worship not the work of mans hands, but the Son of God. I am content with him for my onely Advocate.

Bruse.

Pa. 159. I thank God (said *Peter Bruse*) my broken Legs suffered me not to fly this Martyrdome.

Bruse

Buisson.

I shall now have (said *John Buisson*) a double Goal-delivery; one out of my sinful flesh, another from the loathsome Dungeon I have long lain in. Ward, pag. 160.

Burgins.

Lord (said *Anne Burgin* in the midst of her torments) forsake me not, least I forsake thee. Pa. 157.

Burgen.

John Burgen to his Judges, asking him if he would appeal to the High-Court, answered, Is it not enough that your hands are polluted with blood, but you will make more guilty of it? Pa. 156.

Barnes.

When Dr. *Barnes* was brought before Cardinal *Wolsey*, He told him, he thought it necessary that his Golden Shoos, and Golden Cushions, &c. should be sold and given to the poor; for that such things were not comely for his Calling, neither was the Kings Majesty maintained by his Pomp, but by God, who saith, *By me Kings reign.* See his Life and Martyrdom before his works, set forth by Mr. Foxe

When the Cardinal would have had him to refer himself to him, promising him Favour, he answered, I will stick to the Holy Scripture, and to Gods Book, according to the simple Talent that God hath lent me.

Being called before the Bishops and Abbot of *Westminster*, who demanded of him, whether he would abjure or burn, he was in a great agony, and then thought rather to burn than to abjure; but perswaded by *Gardiner* and *Fox*, because they said he should do more good in time to come, He abjured, and carried his Fagot to *Pauls*.

After they had long detained him in Prison notwithstanding, upon notice given him of their intentions to burn him, notwithstanding his abjuration,

tion, he escaped out of *England* into *Germany*, where he made his supplication to King Henry the Eighth, against the Lordly Bishops and Prelates of *England*, for the intollerable injuries, wrongs, and oppressions wherewith they had vexed not onely himself, but all true Preachers of Gods Word, and Professors of the same, contrary to the Word of God, and their own Laws and Doctors.—I do not believe (saith he) that ever God will suffer long so great Tyranny against his Word, and so violent Oppressions of Christians, as they now use; and that in the Name of Christ and his Holy Church.—Now it is come to that, that whoever he be, high or low, poor or rich, wise or fooliſh, that speaketh against them and their vicious livings, he is either made a Traytor to your Grace, or an Heretick against Holy Church, as though they were Kings or Gods.—If there be any men, that Preach, Dispute, or put forth in Writing not any thing touching them, though it be never so blasphemous against God, the Blood of Christ, and his Holy Word, they will not once be moved therewith.—But if any man speak against their Cloaked Hypocrisie, or against any thing belonging to them, by which their abominations are disclosed, nothing can excuse, but he must either to open shame, or cruel death, and that under the accusation of Treason. But who is he that would be a Traitor, or maintain a Traitor against your Majesty? Sure no man can do it without the great displeasure of the eternal God. The Doctrine of the Gospel teacheth all obedience to Rulers, and not Sedition; and such as have preached the Word of God onely, have never been the movers of disobedience or rebellion against Princes, but they have been ready to suffer with all patience what-

soever

ſoever Tyranny any Power would miniſter unto them, giving all people example to do the ſame; whereas the Papiſts exempt the Pope and Prieſts from being bound to obey Magiſtrates. Yea, as to the people they teach, that the words requiring Subjection are a Counſel, and not a Command; and that the Popes Authority is ſufficient to Diſpenſe with all the Commandments of God. —Wherefore moſt gracious Prince, I lowly and meerly deſire your Majeſty to Judge between the Biſhops and me, which of us is trueſt and faithfulleſt to God and to your Majeſty.

The following Articles were ſome of Dr. *Barnes* his Poſition in his Sermon, which the Biſhops condemned for Hereſie. (1) If thou believe that thou art more bound to ſerve God to morrow, which is *Chriſtmas* day, or on *Eaſter* day, or on *Whitſunday*, for any holineſs that is in one day more than another, thou art ſuperſtitious. (2) Now dare no man preach the Truth and the very Goſpel of God, eſpecially they that be feeble and fearful; but I truſt, yea I pray to God, that it may ſhortly come that falſe & manifeſt errours may be plainly ſhewed, *&c.* (3) We make now adayes Martyrs, I truſt we ſhall have many more ſhortly; for the Verity could never be preached plainly, but perſecution followed. (6) I will never believe, neither can I believe that one man may be by the Law of God a Biſhop of two or three Cities, yea of a whole Countrey; for it is contrary to Saint *Paul*, who Tit. 1. ſaith, *I have left thee behind to ſet in every City a Biſhop.* (7) It cannot be proved by Scripture that a man of the Church ſhould have ſo great temporal poſſeſſions. (8) Sure I am, that they cannot by the Law of God have any Juriſdiction ſecular. (9) They ſay they be the Succeſſors of Chriſt and

his Apostles, but I can see them follow none but *Judas*; for they bear the purse and have all the money.

To burn me or to destroy me (saith he in his Defence of the Two and twentieth Article) cannot so greatly profit them; for when I am dead, the Sun, and the Moon, and the Stars, and the Elements, yea and also Stones shall defend this Cause against them, rather than the Verity should perish.— As for me I do promise them here by this present Writing, and by the fidelity I owe to my Prince, that if they will be bound to our noble Prince, after the manner of his Law, and after good conscience and right, that they shall do me no violence, nor wrong, but discuss and dispute these Articles, and all others that I have written after the holy Word of God, and by Christs holy Scripture with me, then will I (as soon as I may know it) present my self unto our most noble Prince to prove these things by Gods Word against you all.—

He also writ unto King *Henry* the Eighth an excellent Treatise to prove from the Scriptures of Truth, and out of the Writings of the Fathers, that saith onely justifieth before God. Prefacing it thus, Now if your Grace do not take upon you to hear the Disputation of this Article out of the ground of holy Scripture, my Lords the Bishops will condemn it, before they read it, as their manner is to do with all things, that please them not, and which they understand not, and then cry they, Heresie, Heresie, an Heretick, an Heretick, he ought not to be heard, *&c.*

He writ also several other Treatises, as what the Church is, what the Keys of the Church be, and to whom they were given. Against free-will, the

it is lawful for all men to read the holy Scriptures; that mens constitutions, which are not grounded in Scripture, bind not the Conscience, &c. In which Treatise he tells us, there be two manners of Powers; a Tempotal, and a Spiritual Power. The Temporal is committed to Magistrates; in this Power the King is chief and full Ruler, &c. Unto this Power must we be obedient in all things that pertain to the ministration of this present life, and of the Commonwealth, not onely for avoiding of punishment, but for conscience sake. So that if this Power command any thing of Tyranny against right and law (alwayes provided it repugne not against the Gospel, nor destroy our Faith) our Charity must needs suffer it.—Nevertheless if he command thee any thing against right, or do thee any wrong, if thou canst by any reasonable and quiet means, without sedition, insurrection, or breaking of the common Peace save thy self, or avoid his Tyranny, thou mayest do it with good Conscience.—But in no wise mayest thou make any resistance with sword or with hand, but obey, except thou canst avoid as I have shewed thee.—But now it will be enquired, if it please the King to condemn the New Testament in English, and to command that none of his Subjects shall have it under displeasure, whether they be bound to obey this Command or no? To this he answers (having shewed why the King should not lay any such Command on his Subjects) If the King forbid the New Testament, or any of Christs Sacraments, or the preaching of the Word of God, or any other thing that is against Christ, under a temporal pain, or under the pain of death; men should first make faithful prayers to God, and then intercede the King for a release of the Command. If he will not do it they

shall keep their Testament, with all other Ordinances of Christ, and let the King exercise his Tyranny (if they cannot flee) and in no wise under pain of damnation shall they withstand him with violence, but suffer patiently, and leave the Vengeance of it to their heavenly Father, which hath a scourge to tame those Bedlams with, when he sees his time: Neither shall they deny Christs Verity, nor forsake it before the Prince, lest they run the danger of being denyed by Christ before his Father.—This may be proved by the examples of the Apostles, when the High Priests of the Temple commanded *Peter* and *John* that they should no more Preach and Teach in the Name of Jesus: They made them answer, *It was more right to obey God than man.* Also the Pharisees came and commanded our Master Christ in *Herods* Name to depart from thence under pain of death: But he would not obey, but bid them go tell that Wolf, *Behold I cast out Devils, &c. Nevertheless I must continue this day, to morrow, and the next day, &c.* So that he lest not the Ministration of the Word for the Kings pleasure, nor yet for fear of death. The three Children also would not obey the Kings command against Gods Word. *Daniel* would not leave off Prayer, though commanded by the King.—So that Christians are bound to obey in suffering the Kings Tyranny, but not in consenting to his unlawful Command, Alwayes having before their eyes, the comfortable saying of our Master Christ, *Fear not them that can only kill the body*; and that of *Peter, Happy are ye if ye suffer for righteousness sake, &c.*—As for the Spiritual Power, it hath no authority to make Statutes or Laws to order the World by, but only faithfully and truly to preach the Word, not adding thereto, nor taking there-

Acts 4. and 5.

Luke 13.

Dan. 3.

Dan. 6.

Mat. 10.

from.—If these Ministers will of Tyranny, above the Word of God, make any Law or Statute, it must be considered, whether it be openly and directly against the Word of God, and to the destruction of the Faith, *&c.* such Statutes men are not bound for to obey, neither of Charity, (for here Faith is hurt, which giveth no place to Charity) nor for avoiding of slander, *&c.* The more that men be offended at the Word, and the stiffer they be against it, the more openly and plainly, yea and that to their faces, that make such Statutes, must we resist them with these words, *We are more bound to obey God than man.*—The other manner of Statutes be when certain things, that be called indifferent, be commanded to be done of necessity, *&c.* Here must they also be withstood, and in no wise obeyed; for in this is our Faith hurt, and liberty of Christianity, *&c.* and therefore must withstand them that will take this liberty from us, with this Text of Scripture, *We are bought with the price of Christs blood, we will not be the servants of men.* 1 *Cor.* 7. This Text is open against them, that will bind mens Consciences in those things that Christ hath left them free in. Of this we have an evident example in *Paul*, who would not circumcise *Titus*, when the false Brethren would have compelled him thereunto, as a thing of necessity.—It is plain, that by Christ we are made free, and nothing can bind us to sin, but his Word.— *Gal.* 2.

At the Stake Dr. *Barnes* began with this Protestation following: I am come hither to be burned as an Heretick, & you shall hear my belief, whereby you shall perceive what erroneous opinions I hold.—I believe in the holy and blessed Trinity, three Persons and one God, that created and made all the World, and that this blessed Trinity sent

down the Second Person Jesus Christ into the womb of the most blessed and purest Virgin *Mary*, *&c.* I believe that without the consent of mans will or power, he was conceived by the Holy Ghost, and took flesh of her, and that he suffered hunger, thirst, cold, and other passions of our body, (sin except) *&c.* And I do believe that he lived here among us, and after he had preached and taught his Fathers Will, he suffered the most bitter and cruel Death for me and all mankind. And I do believe that this his Death and Passion was the sufficient Price and Ransom for the sin of all the World; And I do believe that through his Death he overcame the Devil, Sin, Death, and Hell, and that there is none other satisfaction unto the Father, but this his Death and Passion onely; and that no work of man did deserve any thing of God, but onely his Passion, as touching our justification; for I acknowledge the best work that ever I did is impure and unperfect. (Herewithal he cast abroad his Arms, and desired God to forgive him his Trespasses) Wherefore I trust in no good work that ever I did, but onely in the Death of Christ, and I do not doubt but through him to inherit the Kingdom of Heaven.—The Sheriff hastening him to make an end, he turned to the people and desired all men to forgive him, and if he had said any evil at any time unadvisedly, whereby he had offended any man, or given any occasion of evil, that they would forgive it him, & amend that evil they took of him, and to bear witness, that he detested and abhorred all evil Opinions and Doctrines against the Word of God, & that he died in the Faith of Jesus Christ, by whom he doubted not to be saved.

Bressius.

Ward, *pa.* 152. 15[illegible]

If Gods Spirit say true, I shall streight rest from

my

my labours. My soul is even taking her wings to flie to her resting place.

Brez.

A Lady visiting Mr. *Guy de Brez*, a *French* Minister, Prisoner in the Castle of *Tournay*, told him, She wondred how he could either eat, or drink, or sleep in quiet; for were I in your case (said she) the very terrour thereof would go nigh to kill me. O Madam (said he) the good Cause, for which I suffer, & that inward Peace of Conscience, wherewith God hath endued me, makes me eat and drink with greater content, than mine enemies can, which seek my life. Yea so far off is it, that my bonds or chains do any way terrifie me, or break off my sleep, that on the contrary I glory & take delight therein, esteeming them at an higher rate, than Chains and Rings of Gold, or any other Jewels of price whatsoever. Yea when I hear the ratling of my Chains methinks I hear some Instrument of Musick sounding in mine ears: not that such an effect comes meerly from my Chains, but in regard I am bound therewith for maintaining the truth of the Gospel. Fox *Vol.* 3. *Cent.* p. 37.

In his Letter to his Wife.——These thoughts came at first thronging into my head. What meant we to go so many in company together as we did? Had it not been for such and such, we had never been discovered, or taken. But meditating on the Providence of God, my heart began to find wonderful rest, saying thus in my self, O my God, the day and hour of my birth was before ordained of thee, and ever since thou hast preserved and kept me in great perils and dangers, and hitherto delivered me out of all. And if now the hour be come, wherein I must pass out of this life into thy Kingdom, thy will be done. I cannot escape out of

thine hands; yea though I could, yet, Lord, thou knoweſt I would not, ſeeing all my felicity depends upon conforming my will to thine.—This World is not the place of our Reſt, No, Heaven is our Home, this is but the place of our Baniſhment.—Take into your conſideration the honour the Lord doth you, in giving you an Husband that is not onely called to be a Miniſter of Chriſts Goſpel, but alſo ſo highly advanced of God, as to be accounted worthy to partake of the Crown of Martyrdom. It is an honour, which the Angels in Heaven are not capable of.—I am here taught to practiſe, what I have preached to others; yea let me not be aſhamed to confeſs, that when I heretofore preached, I ſpake but as a Parrot, in regard of that which I have now better learned by proof and experience. (All my former diſcourſes, were as a blind mans of Colours, in compariſon of my preſent feeling. Oh what a precious Comforter is a good Conſcience!) I have profited more in the School-houſe of this Priſon, than ever I did in all my life before.——I would not change my condition with theirs that perſecute me, though I am lodged in the vileſt Priſon they have, dark and obſcure, where I have no air to breath at, but a little ſtinking Hole, where they lay all their Rubbiſh, and where the Drunkards commonly vent their Urine, and though I be laden with Irons both on my hands and feet, eating through the fleſh even to the bare bones, &c. and that I may make no eſcape guarded with forty men before the Priſon door.—

Ward, pag. 161.

Pag. 42. When the Provoſt brought him tidings that he was to be burnt at Six, or thereabouts that day, He gave him thanks for the good News, which he had brought him. And going to the reſt of the Priſon-

ers he said, Brethren, I am this day to die for the Doctrine of the Gospel, and now, blessed be God, I joy and rejoyce therein. I had not thought that ever God would have done me this honour. I feel my self repleniſhed with joy more and more, from minute to minute. My God addeth new courage to me, and my heart leapeth for joy within me.

Then exhorting them to be of good courage, he told them it was no hard matter to dye, adding by way of acclamation, *O how happy are the dead that dye in the Lord, for they reſt from their labours, and their works follow them!*

Beware you do nothing (said he) againſt a good Conſcience, &c. For if you do, you ſhall certainly feel ſuch an Hell in your Conſciences, as will never ceaſe to vex and trouble you. O my Brethren, how good a thing is it to nouriſh a good Conſcience! One of the Priſoners asking him, Whether he had finiſhed a certain work, which he had begun, He answered, No, for now I muſt ceaſe to labour, becauſe I am paſſing along to the heavenly reſt.

The time of my departing is at hand, I go to reap that in Heaven, which I have ſown on Earth. I have fought a good fight, I am at the point of finiſhing my courſe, from henceforth the Crown of Glory is laid up for me, which the Lord, the righteous Judge ſhall give unto me.

Methinks (ſaid he with a joyful and ſmiling countenance) that my ſpirit hath obtained wings to ſore aloft into Heaven, being invited to the marriage Supper of the Lamb.

The Provoſt coming in with Bands, Mr. *Gay* bid him welcome, and gave him thanks again for his good news. The Provoſt replying that it grieved him much that things ſhould be carried ſo, Mr. *Gay*

joyfully

joyfully answered, I accept of you as my good Friend, I love you with all my heart.

C.

Cæsar.

Ward, pa. 158. O Lord (said *Leonard Cæsar*) do thou suffer with me, Lord, support me, and save me.

Caignola.

Pa. 150, 151. *Michaela Caignola*, a noble Matron, seeing her Judges look out of the Windows, said to her fellow Martyrs, These stay to suffer the torments of their Consciences, and are reserved to judgment, but we are going to glory and happiness.

When certain poor women wept and cried, O Madam, we shall never now have more Alms; Yes hold (said she) yet once more, and plucked off her Slippers, and such other of her Apparel, as she could with modesty spare from the fire.

Calberg.

Pa. 153. I believe (said *Thomas Calberg* to the Friers, willing him to repent at the last hour) that I am one of those workmen in Christs vineyard, and shall presently receive my penny.

Calocerius.

Fox, Vol. 1. pag. 53. He seeing the great patience of *Faustinus* and *Felita*, Citizens of *Briria*, in their very great torments, cryed out, *Vere magnus est Deus Christianorum*, Verily great is the God of Christians. Which words being heard, caused him forthwith to be apprehended, and martyred with those two famous Christians.

Cant.

Ward, pag. 159. When a fool's cap was put on *Alexander Cant's* head; Can I have (said he) a greater honour done me, than to be served as my Lord Christ before *Herod*? Lord, seeing my persecutors have no

mercy,

merey, have thou mercy on me, and receive my soul.

Canefire.

There is one Passage in your Letter (said *Claude la Canefire*, in a Letter to his Wife from *Lions*) which doth not a little comfort me, namely, that albeit you are loath to leave me, yet you had rather have no husband at all, then to have one that should betray the cause of Christ. *The Mirrour of Martyrs, pag. 575.*

Cardmaker.

Mr. *John Cardmaker*, burnt in *Smithfield*, 1555. in a Letter to a Friend writes thus. You shall right well perceive, that I am not gone back as some men do report me, but as ready to give my life as any of my Brethren, that are gone before me. —That day, that I recant any point of Doctrine, I shall suffer twenty kinds of death, the Lord being my assistance, as I doubt not, but he will.—I have learned to rejoyce in poverty, as well as riches, for that I count now to be very riches.—I have conferred with some of my learned Adversaries, and I find they are but Sophisters and shadows. *Fox, Vol. 3. pag. 250.*

Careles.

John Careles of *Coventry*, Weaver, being wisht by Dr. *Martin* to play the wise man's part, to save that which God hath bought. I thank you Sir (said he) and I put you out of doubt, that I am most sure and certain of my salvation by Jesus Christ, so that my soul is safe already, whatsoever pains my body suffers here for a little time. Art thou so predestinated to life (said the Doctour) that thou canst not perish in whatsoever opinion thou dost die. That God hath predestinated me to eternal life in Jesus Christ (said he) I am most certain, and even so I am sure that his Holy Spirit (wherewith I am sealed) *Fox, Vol. 3. pag. 713.*

ed) will so preserve me from all Heresies, and evil opinions, that I shall dye in none at all.

When the Dr. told him that he was a goodly tall man, and might do the Queen good service in *Ireland*; He said, whersoever I am, I am ready to do her Grace the best service I can with body, goods, and life, and if she, or any under require me to do any thing contrary to Christs true Religion, I am ready also to do service in *Smithfield*, as my Bedfellows and other Brethren have done, praised be God for them.

Pa. 715. In his Letter to Mr. *Philpot*.—Ah my true loving Friends, how soon did you lay aside all other business to make a sweet plaister for my wounded conscience, yea, and that out of a painful pair of Stocks, which place must needs be uneasie to write in! But God hath brought you in a strait place, that you might set my soul at liberty.—Ah good *Jeremy*, hath *Phassur* put thee into the Stocks: why now thou hast the right reward of a Prophet.—Though you lye in the dark, slutred with the Bishops black coal-dust, yet shall you shortly be made as white as snow in *Salmon*, and as the wings of a Dove that is covered with silver, and her feathers like gold. You know the Vessel before it be made bright, is soiled with oyl and other things, that it may scour the better. O happy be you that you be now in the scouring house, for shortly you shall be set on the celestial shelf, as bright as Angels.—My old Friends of *Coventry* have put the Counsel in remembrance of me not six dayes ago, saying, I am more worthy to be burnt than any that hath been burned yet. God's blessing on their hearts for their good report. God make me worthy of that dignity, and hasten the time, that I may set forth his glory.—Blessed be the time that

ever

ever I came into the Kings Bench to be joyned in love and fellowship with such dear children of the Lord.

In his Letter to his Wife.—— *Are not two sparrows* (saith Christ) *sold for a farthing, and yet not one of them shall perish without the will of your Heavenly Father*, &c. As though he should have said, if God hath such respect and care for a poor sparrow, which is not worth one farthing, it shall not be taken in the lime-twig, net, or pitfall, until it be his good will and pleasure: you may be well assured, that not one of you (whom he so dearly loveth, that he hath given his onely dear Son for you) shall perish or depart forth of this miserable life, without his good will and pleasure.—Let not the remembrance of children keep you from God. The Lord himself will be a Father and a Mother better than ever you or I could have been unto them. He himself will do all things necessary for them, yea as much as rock the cradle, if need be. *Pa. 716.*

In his Letter to Mr. *Bradford*.—If we had been thankful to God for the good Ministers of his Word, we had not so soon been deprived both of it and them.—Take not away all thy true Preachers forth of this Realm (O Lord) but leave us a seed, least *England* be made like unto *Sodom* and *Gomorrah* when thy true *Lots* be gone.—Hearken O Heavens, and then Earth give ear, and bear me witness at the great Day, that I do here faithfully and truly the Lord's message to his dear Servant, to his singularly beloved & elect child *John Bradford*. *John Bradford*, thou man so specially beloved of God, I pronounce and testifie unto thee in the Name of the Lord Jehovah, that all thy sins whatsoever they be, be they never so many, so grievous, or so great, be fully and freely pardoned, relea- *Pa. 717.*

sed,

sed, and forgiven thee, by the mercy of God in Jesus Christ thine onely Lord and sweet Saviour, in whom thou doest undoubtedly believe. Christ hath cleansed thee with his blood, and cloathed thee with his Righteousness, and hath made thee in the sight of God his Father without spot or wrinckle, so that when the fire doth his appointed office, thou shalt be received (as a sweet burnt-sacrifice) into Heaven, where thou shalt joyfully remain in God's presence for ever, as the true inheriter of his everlasting Kingdom, unto the which thou wast undoubtedly predestinate, and ordained by the Lords infallible purpose and decree before the foundation of the world was laid, and that this is most true that I have said, I call the whole Trinity, the Almighty and Eternal Majesty of God the Father, the Son, and the Holy Ghost to my record at this present, whom I humbly beseech to confirm and stablish in thee the true and lively feeling of the same. Amen, *Selah.*

Pa. 719. In his Letter to his dear & faithful Brethren in *Newgate*, condemned to dye.—Cease not my dearly Beloved, so long as you be in this life to praise the Lord with all your hearts, for that of his great mercy & infinite goodness he hath vouched you worthy of this great dignity, to suffer for his sake, not onely the loss of goods, wife, and children, long imprisonment, cruel oppression, but death it self in the fire. This is the greatest promotion that God can bring you, or any other into, in this vail of misery; yea, so great an honour, as the highest Angel in Heaven is not permitted to have, and yet hath the Lord for his dear Son Christ's sake reputed you worthy of the same, yea, and that before me and many others, who have both long looked and longed for the same.—Re-

joyce

joyce with double joy, and be glad, my dear Brethren, for doubtleſs you have more cauſe than can be expreſt. But alas! I that for my ſins am left behind, may lament with the holy Prophet, *Woe is me, that the dayes of my joyful reſt are prolonged.* Ah curſed Satan! which hath cauſed me ſo ſore to offend my moſt dear loving Father, whereby mine exile and baniſhment is ſo long prolonged. Oh Chriſt, my dear Advocate, pacifie thy Father's wrath, which I have juſtly deſerved, that he may take me home to him in his ſweet mercy.

In his Letter to Mr. *Green*, &c.—If they be ſo bleſſed of God that dye in the Lord, as the Holy Ghoſt ſaith they be, how much more bleſſed and happy then are you, that die not onely in the Lord, but for the Lord.—O bleſſed *Green*, &c. freſh & green ſhalt thou be in the Lord's Houſe, and thy fruits ſhall never wither nor decay.— *Pa.* 720.

O happy Mr. *Whittle*, *Peter's* part thou haſt well play'd, therefore thy reward and portion ſhall be like his. Now haſt thou good experience of mans infirmity, but much more proof and taſte, yea ſenſe and feeling of God's abundant bottomleſs mercy. Although Satan deſired to ſift thee, yet Chriſt thy good Captain pray'd that thy faith ſhould not fail. God's ſtrength is made perfect by thy weakneſs, *&c.* —But alas! I lye like the lame man at the Pools ſide, and every one goeth into the place of health before me.

In his Letter to *William Tyms*.—Satan hath two great pieces of Ordnance to ſhoot at you, with the which he cannot hurt you, becauſe you haye two bul-warks to defend you. The firſt of theſe terrible Guns that he hath ſhot at you is fear and infidelity, for the ugleſomneſs of death, and horrour of your many and great ſins. But this pellet is eaſily

put

put away with the sure shield of faith in the most precious death and bloodshedding of our dear Lord and onely Saviour, Jesus Christ, whom the Father hath given to us wholly to be ours for evermore, and with him hath given us all things, as *Paul* saith, so that though we be never so great sinners, yet Christ is made unto us holiness, righteousness, and justification; He hath clothed us in all his merits, *&c.* and taken to himself all our sin, *&c.* so that if any should be now condemned for the same, it must needs be Jesus Christ, who hath taken them upon him. But indeed he hath made satisfaction for them to the uttermost, so that for his sake they shall never be imputed to us, if they were a thousand times more than they be.

The other pestilent Piece he shooteth off at you is; to provoke you to put some part of your trust and confidence in your self, and in your own holiness and righteousness, that you may that way rob God of his glory, and Christ of the honour and dignity of his death; but blessed be the Lord God, you have also a full strong Bul-work to beat back this pestilent Pellet, even the pure Law of God; which proveth the best of us all damnable sinners in the sight of God, and that our best works are pollated, in such sort as the Prophet describes them, with the which manner of speaking, our free-will Pharisees are much offended, for it selleth all mans righteousness to the ground.

In his Letter to Mr. *Augustine Bernher.*—Pray for me that I may be strong & hardy to lay a good load on that bloody beast of *Babylon.* O that I might so strike him down, that he should never be able to rise again, but that stroke belongeth onely to the Lord to strike at his coming, which I hope will be shortly.

Carpenter.

Carpenter.

All *Bavaria* (said *George Carpenter*) is not so dear to me as my wife and children, yet for Christs sake I will forsake them cheerfully. Ward, pag. 156.

Carver.

Mr. *Derick Carver*, being asked by *Bonner* whether he would stand for his Confession, answered, He would, for your Doctrine is poyson and sorcery. If Christ were here, you would put him to a worse death, than he was put to before. Fox, *Vol.* 3. *pag.* 385.

At the stake he spake thus; Dear Brethren and Sisters, I am come here to seal with my blood Christs Gospel, because that I know it to be true. ——As many of you as do believe upon the Father, the Son, and the Holy Ghost unto everlasting life, see you do the works pertaining to the same. As many of you as do believe on the Pope of *Rome*, you do believe to your utter condemnation, and except the great mercy of God prevent not, you shall burn in Hell perpetually.

In his Prayer.——O Lord my God, thou hast written, *He that will not forsake wife, children, house, and all that ever he hath, and take up his cross, and follow thee, is not worthy of thee.* Lord, thou knowest that I have forsaken all to come unto thee, Lord, have mercy upon me, for unto thee I commend my Spirit, and my soul doth rejoyce in thee.

Chrysostome.

Eudaxia the Empress having sent him a very threatning message, he gave this answer; Go, tell her, *Nil nisi peccatum timeo*, I fear nothing but sin. Clark's first Volume of Lives, *pag.* 144.

When she had procured his banishment, as he went forth of the City, he said, None of these things trouble me, but I said within my self, if the Queen will, let her banish me, *the Earth is the*

Lords, and the fulness thereof, if she will, let her cast me into the sea; I will remember *Jonah*; if she will, let her cast me into a burning fiery Furnace, or among wild beasts, the three children & *Daniel* were so dealt with; if she will, let her stone me, or cut off my head, I have St. *Stephen*, and the Baptist my blessed Companions, if she will, let her take away all my substance, *Naked came I out of my Mothers womb, and naked shall I return thither again.*

He used to say the Devil's first assault is violent, resist that, and his second will be weaker, and that being resisted, he proves a Coward.

Clarebachius.

Ward. pag. 149. I believe (said *Adolphus Clarebachius*) that there is not a merrier heart in the world at this instant than mine is: Behold, you shall see me die by that faith I have lived in.

Cobham.

See Sir *John Oldcastle* under the Letter *(O)*

Clark.

Fox, Vol. pag. 569. When *Roger Clark* was sentenced, he said with much vehemency, Fight for your God, for he hath not long to contime.

At the Stake he cried out to the people, *Behold the Lamb of God, which taketh away the sins of the world.*

Coligni.

Fox, Vol. 3 pag. 57. Clarks Martyrology, &c. pag. 41. of his life. *Jasper Coligni*, great Admiral of *France*, who was slain in the Massacre at *Paris*, *August* 24. 1572. being shot in the left Arm with two Bullets, and the fore-finger of the right hand broke off with a third; and being told by a Gentleman, that it was to be feared the Bullets were poysoned, he said, All must be as it pleaseth God.

Seeing

Seeing his Friends weep, which held his Arm whilst the Incisions were made, he said, My Friends, why do you weep? I judge my self happy that bear these wounds for the Cause of my God.

To Mr. *Merlin*, his Chaplain, he said, These wounds, my Friend, are Gods blessings. The smart indeed is troublesome, but I acknowledge the will of my Lord therein, and I bless his Majesty, who hath been pleased thus to honour me, and to lay any pain upon me for his holy Names sake: Let us beg of him, that he will enable me to persevere to the end.

Speaking concerning those that wounded him, I know assuredly (said he) that it is not in their power to hurt me, No, though they should kill me, for my death is a most certain passage to eternal life. *N*

When the Blood-hounds brake open the house where he lay wounded, he spake thus, I perceive what is a doing, I was never afraid of death, and I am ready to undergo it patiently, for which I have long since prepared my self.

I bless God that I shall die in the Lord.—I now need no longer any help of man, therefore my friends get ye hence.—The presence of God to whose goodness I commend my soul is abundantly sufficiently for me.

Calver.

Sheep we are for the slaughter (said *Francis Calver* to his two Sons, massacred together with himself) this is no new thing, let us follow millions of Martyrs through temporal death unto eternal life. Ward, pa. 163.

Cay.

Roger Cay being asked by the Bishop of *Norwich*, whether Fox, Vol. 3 pa. 419.

whether he would not obey the Kings Laws, answered, As far as they agree with the Word of God, I will obey them. Whether they agree with the Word of God or no, we are bound to obey them (said the Bishop) though the King were an Infidel; *Cox* replyed, If *Shadrach*, *Meshach*, and *Abednego* had so done, *Nebuchadnezzar* had never confessed the Living God.

Constantine.

Ward, *pa.* 154. Being carried with other Martyrs in a Dung-Cart to the place of Execution, he spake thus, Well, yet are we a precious odour, and a sweet savour to God in Christ.

Cornford.

Fox, *Vol.* 3. *pag.* 893. *John Cornford* one of the last five that suffered Martyrdome in Queen *Mary*'s dayes (when the Sentence should have been passed, and they should have been executed by the Papists) being moved in Spirit with a vehement zeal for God, in the name of them all pronounced Sentence of Excommunication against the Papists, in these words.—In the Name of our Lord Jesus Christ the Son of the most mighty God, and by the power of the holy Spirit, and the authority of his holy and Apostolick Church, We do hereby give into the hands of Satan to be destroyed, the bodies of those Blasphemers and Hereticks, that do maintain any errour against his most holy Word, or do condemn his most holy Truth for Heresie, to the maintenance of any false Church or feigned Religion, so that by this thy just judgment against thy Adversaries, thy true Religion may be known to thy great glory, and our comfort, & to the edifying of all our Nation Lord Jesus, So be it.—It is observable, that within six dayes after this Excommunication Queen *Mary* died, and the tyranny of all *English* Papists with her.

Conlegat.

Conlogue.

Brethren and Sisters (said *Peter Conlogue* of *Breda* at the Stake) be you alwayes obedient to the Word of God, and fear not those that can kill the body, for on the soul they can have no power; as for me I am now going to meet my glorious Spouse the Lord Jesus Christ. Fox, *Vol.* 3. *pag.* 50.

Cranmer.

When Dr. *Thomas Cranmer* Archbishop of *Canterbury* was Excommunicated, he said, From this your Judgement and Sentence, I appeal to the just Judgement of God Almighty, trusting to be present with him in Heaven, for whose presence in the Altar I am thus condemned. Fox *Vol.* 3. *pag.* 912.

In his Letter to Mr. *Wilkinson.*— The true Comforter in all distresses is onely God through his Son Jesus Christ. Whosoever hath him hath Comfort enough, although he were in a Wilderness all alone. He that hath twenty thousand in his company, if God be absent, is in a miserable Wilderness. In him is all comfort, and without him is none. Wherefore I beseech you seek your dwelling there, where you may truly and rightly serve God, & dwell in him, & have him ever dwelling in you. *Pa.* 677.

After he had recanted, and was brought to Saint *Mary's* Church in *Oxford*, where Dr. *Cole* after he had preached bitterly against him, shewing why he was to be executed notwithstanding his Recantation, prest him to evidence to the people his conversion to Popery, Dr. *Cranmer* entreated the people to pray with him and for him, that God would pardon his sins, especially his Recantation.

After he had prayed, he told them, It is a sad thing to see so many so much dote upon the love of this false World, and be so careful of it, and so *Pa.* 669.

careless of Gods love, or the World to come; therefore this shall be my first exhortation, that you set not your minds overmuch upon this glozing World, but upon God, and the World to come, & to learn to know what this Lesson meaneth, which St. *John* teacheth, *That the Love of this World is hatred against God.*—Let rich men consider and weigh three Scriptures, *Luke* 18. *It is hard for a rich man to enter into the kingdom of Heaven.* 1 John 3. *He that hath the substance of this world, and seeth his Brother in necessity, and shutteth up his mercy from him, how can he say that he loveth God?* James 5. 1, 2. *Go to now ye rich men, weep and howl for the miseries that are coming upon you, your riches are corrupted.*—Another exhortion is, That next under God you obey your King and Queen willingly & gladly, without murmuring or grudging. They are Gods Ministers: Whosoever resisteth them, resisteth the Ordinance of God.—And now I come (said he) to the great thing, that so much troubleth my Conscience, more than any thing that ever I did, or said, in my whole life, and that is the setting abroad a Writing contrary to the Truth, which now here I renounce, and refuse as things written with my hand contrary to the Truth which I thought in my heart, and written for fear of death and to save my life if it might be.

And forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished therefore, for may I come to the fire it shall be first burned.

At the Stake, when the fire began to burn near him, he stretching out his arm put his right hand into the flame, which he held so stedfast, that all men might see his hand burned, before his body was touched.

His

His eyes lifted up to Heaven, he cried out even as long as he could speak, O his unworthy hand!

His last words were the words of *Stephen*, *Lord Jesus receive my spirit.*

Cromwel.

Thomas Lord *Cromwel*, Earl of *Essex*, the morning that he was executed, having chearfully eaten his break-fast, passing out of the Prison down the Hill in the Tower, met the Lord *Hungerford* going to Execution for other matter; and perceiving him to be heavy and doleful, he willed him to be of good comfort; for if you repent (said he) of what you have done, there is mercy enough for you with the Lord, who for Christs sake will forgive you; and though the break-fast we are going to be sharp, yet trusting in the mercy of the Lord, we shall have a joyful dinner. Fox, Vol. 1. pag. 529.

In his Prayer on the Scaffold.—O Lord Jesus, who art the onely health of all men living, and the everlasting life of them which die in thee.—Being sure that the thing cannot perish, which is committed to thy mercy, willingly now I leave this frail and wicked flesh, in sure hope that thou wilt in better wise restore it to me again at the last day in the resurrection of the Just.—I see and acknowledge there is in my self no hope of salvation, but all my confidence, hope, and trust is in thy most merciful goodness.—Thou, merciful Lord, wast born for my sake, didst suffer hunger & thirst for my sake, didst teach, pray, and fast for my sake, all thy holy actions and works thou wroughtest for my sake, thou sufferedst most grievous pains and torments for my sake, and finally thou gavest thy most precious body and blood to be shed on the Cross for my sake; Now, most merciful Saviour, let all these things profit me, &c.—Let thy blood Pag. 513. Fox, Vol. 1. pag. 564.

cleanse and wash away the spot and foulness of my sins; let thy righteousness hide and cover my unrighteousness.

Cyprian.

Clark's *first Volume of Lives, pag.* 51. Leigh's *Saints Encouragements in evil times. pag.* 10.

He went in the time of Persecution into voluntary Banishment, lest (as he said) he should do more hurt than good to the Congregation.

When he heard the sentence pronounced against him, he said, I thank God for freeing me from the Prison of this Body.

He said Amen to his own sentence of Martyrdome. The Proconsul bidding him consult about it, he answered, In so just a Cause there needs no deliberation.

D.

Daigerfield.

Fox, *Vol.* 3. *pag.* 759.

William Daigerfield and *Joan* his Wife (who then gave suck to her tenth child) being imprisoned in several Prisons, Bishop *Brooks* sent for the man, and told him, that his Wife had recanted, and so perswaded him to recant, and so sent him to his Wife with a Form of Recantation with him, which when his Wife saw, her heart clave in sunder, and she cried out, Alas! Husband, thus long we have continued one, and hath Satan so far prevailed with you, as to cause you to break the Vow, which you made to God in Baptisme? Hereupon he bewailed his promise, as beg'd of God that he might not live so long as to call evil good, and good evil, light darkness, or darkness light. And accordingly he came to pass.

Damlip.

Fox, *Vol.* 2. *pag.* 564.

Mr. *Adam Damlip*, when he had been almost two years in the *Marshalsey*, considering how he could not employ his talent there to God's Glory,

as he desired (though he had many Favours in Prison) resolved to write to the Bishop of *Winchester*, earnestly to desire that he might come to his Tryal; for (said he) I know the worst, I can but lose my present life, which I had rather do, than here to remain, and not to be suffered to use my talent to God's Glory.

When he understood by the Keeper, that his suffering was near, he was notwithstanding very merry, and did eat his meat as well as ever he did in all his life, insomuch that some at the Board said unto him, they wondred how he could eat his meat so chearfully, knowing he was so near his death; Ah Masters (said he) Do you think that I have been so long God's Prisoner in the *Marshalsey*, and have not yet learned to die? Yes, yes, and I doubt not but God will strengthen me therein.

When he was told that his four Quarters should be hanged at four parts of *Calico*, and his Head upon the Lanthern-gate, Then shall I not need (said he) to provide for my Burial.

Delos.

Alas (said *James Delos* to the Monks that called him proud Heretick) here I get nothing but shame, I expect indeed preferment hereafter. Ward, pag. 1151.

Denley.

Mr. *John Denley* being entreated by Bishop *Bonner* to recant, said, God save me from your Counsel. Fox, Vol. 3. pag. 388.

In the Fire, with the burning flame about him, he sung a Psalm, and having his face hurt with a Fagot hurled at him, he left singing for a while, and clapt his hands in his bleeding face, and afterwards put his hands abroad, and sung again till he died.

Dyonisius

Clarks first volume of Lives, p. 18.

Dionysius.

Dionysius Areopagita (who seeing the general Eclipse of the Sun at Christ's death, said to one; Either the God of Nature now suffers, or the frame of the World shall be dissolved; and to another; God unknown in the flesh doth suffer.

When he was apprehended by *Sisinius* the Praefect, and sharply reproved for preaching against the worship of their Gods, and required to confess his errour, said, That they were no gods, whom they worshipped, but Idols, the works of men's hands, and that it was through meer ignorance, folly, and idolatry, that they adored them; adding, that there was but one true God, as he had preached.

After he was grievously tormented, he was brought before *Sisinius* the second time, who sentenced him to be beheaded forthwith. *Dyonisius* told him, he worshipped such Gods as would Perish like Dung upon the Earth; but as for my self (said he) come life, come death, I will worship none but the God of Heaven and Earth.

He pray'd thus at his death. O Lord God Almighty, thou only begotten Son, and Holy Spirit, O Sacred Trinity, which art without beginning, and in whom is no division, receive the soul of thy Servant in peace, who is put to death for thy Name and Gospel.

He used to say, That he desired these two things of God (1) That he might know the Truth himself; and (2) That he might preach it, as he ought, to others.

Driver.

Fox, Vol. 3. pag. 886.

Alice Driver in her first Examination, by trying got her Adversary to acknowledge, that a Sacrament is a sign, and that it was Christ's Body, his

Disci-

Disciples did eat the night before he was crucified; Seeing it is (said she) a sign, it cannot be the thing signified, and how could it be Christs Body, that was crucified, seeing his Disciples had eaten him up over night, except he had two Bodies.

At the end of her second Examination, She said; Have you no more to say? God be honoured. You be not able to resist the Spirit of God in me a poor Woman. I was an honest poor man's Daughter, never brought up in the University, as you have been, but I have driven the Plough before my Father many a time (I thank God) yet notwithstanding in the defence of God's Truth, and in the Cause of my Mr. Christ, by his Grace I will set my foot against the foot of any of you all, in the maintenance and defence of the same; and if I had a thousand lives, they should go for payment thereof. *Fox, Vol. 3. pag. 887.*

When she was tied to the Stake, and the iron Chain put about her neck, O (said she) here is a goodly Neckerchief, blessed be God for it. *Fox, Vol. 3. pag. 888.*

Drowry.

Thomas Drowry (the blind Boy, to whom Bishop *Hooper*, as he was going to the Stake, after he had examined him, said; Ah poor Boy, God hath taken from thee thy outward sight, but he hath given thee another sight much more precious: He that endued thy soul with the eye of Knowledge and Faith.) Shortly after Bishop *Hooper's* Martyrdome, was cast into Prison. Afterwards the Chancellor of *Glocester* asking him, who taught him that Heresie, that Christ's Body was not really present in the Sacrament of the Altar, he said, You, Mr. Chancellor, when in yonder Pulpit you taught us that the Sacrament was to be received spiritually by Faith, *Fox, Vol. 3.*

Faith, and not carnally and really, as the Papists teach. But (said the Chancellor) Do thou as I have done, and thou shalt live as I do, and escape burning. Though you (said *Drewry*) can so easily dispense with your Conscience, and mock God and the World, yet will not I do so. Then said the Chancellor, I will condemn thee; God's Will be fulfilled (said *Drewry*.)

E. *Edward.*

Hol. Vol. 3. pa. 653. King *Edward* the Sixth (our English *Josias*) being preſt by Archbiſhop *Cranmer*, and Biſhop *Ridley* to permit the Lady *Mary* to have Maſs in her Houſe; after he had argued notably againſt it, bid them be content, for he would ſpend his life, and all he had, rather than to agree to; and grant that he knew certainly to be againſt the Truth; and then fell a weeping, inſomuch that the Biſhops wept as faſt as he; and the Archbiſhop to Mr. *Cheek*, his Scholar had more Divinity in his little finger, than all they had in all their Bodies.

Elizabeth.

Fox, Vol. 3. pa. 945. The Lady *Elizabeth* (afterward Queen of England) when ſhe came out of the Barge at Traytors Stairs, going into the Tower, ſaid, Here landeth as true a Subject, being a Priſoner, as ever landed at theſe Stairs. And before thee, O God, I ſpeak it, having no other Friends but thee alone.

Her Gentleman Uſher weeping, ſhe demanded of him what he meant ſo unconſtantly to uſe her, ſeeing ſhe took him to be her Comfort, and not diſcomfort, eſpecially for that ſhe knew her Truth to be ſuch, that no man ſhould have cauſe to weep for her.

Who

When the Doors of the Prison were locked & bolted upon her, she called for her Book, desiring God, not to suffer her to build her foundation upon the Sands, but upon the Rock, whereby all blasts of blustering weather should have no power against her.

When she was locked up close in Prison, at first she was much daunted, but afterwards she brake forth into this Speech; The skill of a Pilot is unknown, but in a Tempest; the valour of a Captain is unseen, but in a Battel; and the worth of a Christian doth not appear, but in time of Tryal and Temptation. Mr. *Burrough's* Mor. Self-denial, *pag.* 31.

Upon *Gardiners* and other Counsellors strict Examination of her, she said, My Lords, you do sift me very narrowly, but well I am assured, you shall not do more to me than God hath appointed, and so God forgive you all.

Some telling her, that they were perswaded God would not suffer Sir *Henry Benefield* to make her away privately; Well, said she, God grant it be so; for thou, O God, canst mollifie all such tyrannous hearts, and disappoint all such cruel purposes; and I beseech thee to bear thy Creatures, which am thy Servant, and at thy Command, trusting by thy Grace ever so to remain.

As she passed over the Water to *Richmond*, going towards *Windsor*, in their Journey to *Woodstock*, she espied certain of her old Servants standing on the other side, very desirous to see her; and sent one of her men standing by unto them; Go to them (said she) and say these words from me; *Tanquam ovis*, &c. just like a sheep to the slaughter.

At her departing from *Woodstock* she wrote

these Verses with her Diamond in a Glass Window.

Much suspected by me,
Nothing proved can be,
Quoth *Elizabeth* Prisoner.

Clarks second Volume of Lives.

When a Popish Priest press'd her hard to declare her Opinion of Christs Presence in the Sacrament, she truly and warily answered him thus;

'Twas the Word that spake it,
He took the Bread and brake it,
And what the word did make it,
That I believe, and take it.

Esch.

Fox. Vol. 2 p. 101, 102.

John Esch and *Henry Voes* (burnt at *Bruxels* 1523) being asked what they believed, they said, The Books of the Old and New Testament. And being asked whether they believed the Decrees of the Councils, and the Fathers, they said, Such as agreed to the Scriptures they believed; and being asked whether it were any deadly sin to transgress the Decrees of the Bishop of *Rome*, they said, That it is to be attributed onely to the Precepts of God, to bind the Conscience of man, or to loose it.

Being condemned, they gave thanks to God their Heavenly Father, which had delivered them through his great Goodness from that false and abominable Priesthood (they having been *Augustine* Friers) and made them Priests of his Holy Order, receiving them unto him as a Sacrifice of sweet Odour.

The

The greatest Errour that they were accused of, was that men ought to trust onely in God, forasmuch as men were lyars, and deceitful in all their word, and deeds; and therefore there ought no trust or affiance to be put in them.

The day of their Execution (said they) the day we have long desired.

One of them, seeing that the fire was kindled at his feet, said, Methinks you do strow Roses under my feet.

Eulalia.

The Virgin *Eulalia* (of *Emerita* in *Portugal*) having secretly got out of her Fathers house (where she was kept close for fear, least she should offer her self to Martyrdome) went courageously unto the Tribunal, or Judgement-seat, and in the midst of them all, cried out, Would you know what I am? Behold! I am one of the Christians, an enemy to your Divelish Sacrifices, I spurn your Idols under my feet, I confess God omnipotent with my heart and mouth.—Go to thou Hangman, burn, cut, mangle thou these earthly Members; it is an easie matter to break a brittle substance, but the inward mind thou shalt not hurt for any thing thou canst do. Fox, *Vol.* 1. pag. 129.

The Judge endeavouring to perswade her to recant, saying, Behold! what pleasures thou mayest enjoy by the Honourable House thou camest of; What! wilt thou kill thy self, so young a flower, (she being not much above twelve years of age) and so near those Honourable Marriages and great Dowries thou mayest enjoy? *Eulalia* did not answer him, but being in a great fury, spit in the Tyrants face, threw down the Idols, and spurnt about with her feet the heap of Incense prepared for the Censers.—When one joynt was pulled from

from another, she said, Behold, O Lord, I will not forget thee; what a pleasure is it for them, O Christ, that remember thy triumphant Victories, to attain unto these high dignities.

F.

Fabrianus.

Ward, pa. 160. First better, (said *Christopher Fabrianus*) then sweet; First the Battel, the Victory when I am dead. Every drop of my blood shall preach Christ, and set forth his Praise.

Paninus.

Ward, pag. 155. *Paninus* an *Italian* kissed the Apparitor that brought him word of his Execution.

To one reminding him of his Children, he said, I have left them to an able and faithful Guardian.

To his Friends weeping, he said, That is well done, that you weep for joy with me.

To one objecting Christs agony and sadness to his chearfulness: Yea (said he) Christ was sad, that I might be merry. He had my sins, and I have his merits and righteousness.

To the Friers offering him a woodden Crucifix, he said, Christ needs not the help of this Piece, to imprint him in my mind and heart, where he has his Habitation.

Farellus.

Clark's first Volume of Lives, pag. 674. Mr. *William Farellus*, being questioned by the Magistrates of *Metis*, by what Authority, or by whose request he preached, answered, By the Command of Christ, and at the request of his Members.

Farrar.

Fox, Vol. 3, pag. 216. Mr. *Richard Jones*, coming to Dr. *Robert Farrar*, Bishop of St. *David*, a little before his death, [illegible]

seem[illegible]

seeming to lament the painfulness of the death he was to suffer, the Bishop said to him, That if he saw him once to stir in the pains of his Burning, he should then give no credit to his Doctrine. Accordly he never moved, but even as he stood, holding up his stumps, so he continued still, till *Richard Gravill* with a staffe dashed him upon the head, and so strook him down.

Filliul.

John Filiul and *Julian Devills* (who suffered in *France*) being threatned if they constantly persisted, to be burnt alive, and to have their tongues cut out, or otherwise onely to be strangled, and to have the use of their tongues, contemned the offer, saying, You would fain have us renounce our God for saving our selves from a little pain, but it shall not be so; and looking one upon another, said, We are ready not onely to lose one or two of our Members, but the whole Body, and to be burned and burned again in the defence of the Truth. *The Mirrour of Martyrs, pag. 595.*

When the time of their execution came, the Officer put into their hands, being tyed, a Wooden Crosse, which they flung away with their teeth, saying, That they were now to bear a more noble and excellent Crosse than that. *Fox, Vol. 2. pag. 144.*

When their tongues were cut, God gave them utterance, insomuch that they were heard to say, We bid Sin, the Flesh, the World farewel for ever, with whom we shall never have to do hereafter.

At last when the Tormenter came to smear them with Brimstone and Gunpowder, Go to (said *Filiul*) salt on, salt on the rotten and stinking flesh.

Fillula.

By these Ladders (said *John Fillula* to his Fellows) we ascend the Heavens, now begin we to trample under feet, Sin, the World, the Flesh, and the Devil. *Ward pag. 153.*

Filmer.

Fox, *Vol.* 2. *pag.* 555. *Henry Filmer* said to *Person* and *Testwood* (his fellow Martyrs) Be merry my Brethren, and lift up your hands to God, for after this sharp break-fast, I trust we shall have a good dinner in the Kingdom of Christ our Lord and Redeemer.

Flower.

Fox, *Vol.* 3. *pag.* 242. *William Flower* (alias *Branch*) being told his death was near, said, I hunger for the same, dear Friend, being fully ascertain'd that they can kill but the body, which I am assured shall receive again life everlasting, and see death no more.

Bishop *Bonner* perswaded him to recant, promising him thereupon great things, he answered, That which I have said I will stand to, and therefore I require that the Law may proceed upon me.

At another time, Do what you will, I am at a point; for the Heavens shall as soon fall, as I will forsake mine opinion.

In his Prayer.—Have mercy upon me for thy dear Son our Saviour Jesus Christs sake, in whom I confess onely to be all salvation & justification, and that there is none other mean, nor way, nor holiness, in which, or by which any man can be saved in this World.

Burning in the fire, he cryed out three times, O the Son of God have mercy upon me, O the Son of God receive my soul.

Folks.

Fox, *Vol* 3. *pag.* 838. *Elizabeth Folks* being examined, whether she believed the presence of Christs Body to be in the Sacrament substantially and really? answered, That she believed that that was a substantial and real lye.

When Sentence of Condemnation was read against her, she kneeled down, lifting up her eye, and

and hands to Heaven, she praised God that ever she was born to see that most blessed and happy day, that the Lord would count her worthy to suffer for the testimony of Christ; and Lord, if it be thy will, forgive them that have done this against me, for they know not what they do.

At the Stake she being hindred from giving her Petticoat to her Mother (who kissed her, and exhorted her to be strong in the Lord) threw it away from her, saying, Farewel all the World, farewel Faith and Hope; and so taking the Stake in her hand, said, Welcome Love, &c.

When she and the other five that suffered with her, were nailed to the Stakes, and the fire about them, they clapped their hands together for joy in the fire.

Fox.

The day after Queen *Mary's* death Mr. *John Fox* preaching at *Basil* to the *English* Exiles, did with confidence tell them, That now was the time come for their return into *England*, and that he brought that News by command from God. See his Life before his second Vol. of Acts and Monum.

The Lady *Anne Hennage* being given up for dead, He told her, she had done well in fitting her self for death, but that she should not die of that Sickness; and being blamed by her Son in Law for disquieting her mind with hopes of life, He answered, that he had said no more than was commanded him; for it seemed good to God that she should recover, and so she did.

Mrs. *Honywood* having been sick of a Consumption almost twenty years, was scarce able to speak when Mr. *Fox* came to her, only faintly she breathed forth a desire to end her dayes. Mr. *Fox*, after he had prayed with her, told her, That she should not onely grow well of that Consumption, but af-

so live to an exceeding great age. As well might you have said (quoth Mrs. *Honywood*) that if I should throw this Glass against the Wall, I might believe it would not break to pieces; and holding a Glass in her hand, out of which she had newly drunk, she threw it forth, but the Glass falling first on a Chest, and then on the ground, neither brake nor crackt. Accordingly this eminent Christian Gentlewoman being then Sixty years of age, recovered and lived till she was above Ninety, and could reckon above three hundred and sixty of her Children and Childrens Children.

He also foresaw his own death, and therefore sent away his sons that they might not be present.

Frith.

Fox, *Vol.* 2. *pag.* 304. Mr. *John Frith* with some others, (chosen into Christs Church *Oxford*, whose Foundation was laid by Cardinal *Wolsey*) conferring together upon the abuses of Religion, then crept into the Church, were therefore accused of Heresie unto the Cardinal, and cast into Prison, within a deep Cave under the ground of the same Colledge, where their salt Fish was laid. Through the filthy stench thereof they were all infected, and some took their death, but Mr. *Frith* was wonderfully preserved; and was translated from that University (after many miseries undergone both beyond Sea and in his own Land) to another School, namely, to a more settled Discipline of affliction, the Tower of *London*, where, as he remained a Patient in regard of the Persecution, which he suffered, so did he also the office of a Physician, in prescribing to others Preparatives and Remedies in the like case. To which end *A. D.* 1532. he employed his pen in writing those Treatises, which now go under the name of *Vae Pisces*, or the *Book-Fish*.

Co-

Concerning which (the Author of the Preface thereunto) observes, that in some sort they ran the Fortune of the Author, being held in captivity in the Sea, and kept in *Jonah*'s Prison, the belly of a Fish, being in danger there to be consumed, as the Author was like to have perished in the Dungeon at *Oxford* by the noysome stench of Fish.

See the preface to Vox Piscis, or the Book-Fish.

The Wine therein offered (saith the same Author) is the purest juyce of a Grape of the Vine (Christ Jesus) trod in the Wine-press of Persecution about an hundred years since: Which being put in a Paper Vessel, and formerly miscarrying by wrack in the transporting, is now beyond expectation in a strange Living Vessel brought back again to Land, no doubt to the end, that it might after long lying hid in store, be anew broached and dispersed abroad for the refreshing of many thirsty souls; to whom it is like to taste not the worse, but the better for the long lying in so salt a Cellar, as is the bottom of the Sea, wherein, by all probability, it hath been buried for many years.

It was found in the Maw of a Codfish in Cambridge Market, 1626. and Printed 1627.

Mr. *Frith* did not light his Candle at the Lamp of Mr. *Calvin*, which then was not extant; nor of great *Luther*, who was then but in the beginning of his growth. And yet (saith the same Author) How judiciously is there shewn the use of the Cross among Christians to consist in the due preparation for it, and constant patience under it? How soundly are we taught that our Election and Justification are of Gods meer mercy, and not for any thing foreseen in us?—That remission of sins is through Christ onely.—That no man can merit for others.—That true Believers do sin, yet fall not away utterly from Christ.—As the Work commends the Author, so the Author much more the

Work. When he wrote of the Croſs, he fought valiantly under the Croſs; he turned his words of patience into the perfect work of patience. He had the like happineſs to that of St. *Paul*, to bring forth children unto Chriſt in his bands. Whilſt he was kept cloſe Priſoner in the Tower, by his Letters and Treatiſes he gained many ſouls to Chriſt, and among others (which is moſt obſervable) he converted one *Raſtal* to the Truth, who had formerly dipped his Pen in Gall, and wrote moſt bitterly againſt the Truth of the Goſpel, and againſt the Writings of this Priſoner of Chriſt, then in bands for the Goſpel. Like a Swan he ſang moſt ſweetly before his death, and foretold both particularly his own Martyrdome, and the propagation of the Goſpel through all *England* within twenty years after his death; which accordingly came to paſs in the Reign of King *Edward*. He was as it were a Primroſe in the new Spring of the Goſpel: And though he wrote in the twilight between the night of Popery, and the day of Reformation, yet God ſo enlightned him, that his *Treatiſe of the Sacrament*, was the Candle at which that great Torch Archbiſhop *Cranmer* was lighted, as Mr. *Fox* reporteth.

A Prep. to the Croſs. pag. 728. That is the true Croſs (ſaith Mr. *Frith* in his Treatiſe called, *A Preparation to the Croſs*) which God doth lay upon us.—For the Word of God to ſuffer all ſcorns, mocks, lyes, and perſecutions, and not to fear the moſt cruel, yea even the moſt *Pag.* 13. ſhameful death.—That we may be prepared to bear the true Croſs, we muſt conſider that no calamity falleth on us by fortune or chance, but by *Pag.* 16. the counſel and appointment of God, as witneſſeth *See alſo c.* 13. *of the Prep. l.* 3. the holy Scripture.—It is undoubtedly no ſmall comfort to be aſſured, that the Croſs is of God,

and

and that we are chastened of God, and not of the Devil, or of any wicked man, who utterly can have no power upon us, not so much as to move one hair of our head, beside the will of the Lord.—But it is not enough to consider that we are afflicted through the counsel and will of God, but must moreover mark the cause and intent of his godly will; for reason judgeth that we are punished, to the end to be hurt or destroyed, &c. but we must forsake Reason, and cleave to the Word of God, which teacheth that we suffer affliction to our health and salvation; for afflictions are not signs of wrath & displeasure, but of grace & favour.—This is no small comfort to them that bear the Cross, that they are not punished of the Lord to their hurt or destruction, but to their health and salvation; & that their afflictions, poverty, &c. are not signs of Gods wrath, but instruments by which God is glorified.—When God doth afflict his people for their sins, he doth not therefore afflict them, that by their afflictions they should satisfie for their sins: for the passion and suffering of Jesus Christ is the ransome and expiation of our sins; but that by affliction he may bring sinners to repentance.—When a Christian seeth himself forsaken of all men, he must pray, and not cease to pray, but pray in faith mistrusting nothing.—God calleth Invocation or crying on him in trouble, a Sacrifice, the true and most acceptable honour.—So likewise he calleth the Hope, whereby we tarry his help in affliction, Sacrifice. Sacrifice you the sacrifice of Justice, and hope ye in the Lord, q. d. that Hope is a Sacrifice, whereby we yield justice to God, that seeing he hath so promised) he will pluck us out and deliver us, for so much as he is righteous and true.—Of patience to God-ward, springeth forth

A Prepar. Pa. 27, 28.

Pag. 33.

Pag. 40.

Pag. 41, 42, 43.

Psal. 49.

Psal. 4.

Pag. 59, 60, &c.

forth patience toward men; for when the heart is at peace with God, it tarrieth help of him, and utterly setteth aside lust to revenge.—Our reason is therefore troubled & vexed in persecution, because it thinketh that we are afflicted because God either hateth us, or doth not regard us, neither will help us. These false opinions God plucketh from us, and teacheth us, that we are afflicted, not because he hateth us, but because he will either amend us, or when we be amended, continue us so. —And that in our affliction he will help us, and keep us, and also comforts us with the Holy Ghost, and set our Conscience at peace, and make us be glad in God, *&c.*—Christian patience hath certain conditions, whereby it is known to be true patience. (1) It grudgeth not, neither excuseth itself, as though it should suffer unworthily for his sins, wherefore he sitteth down and holdeth his peace, as *Jeremiah* saith.—(2) It casteth all carefulness on God, and committeth itself wholly to God, that Gods will be done and not his. (3) It humbleth himself, and casteth off the pleasures of the World. (4) He is merry and ready to suffer yet more heavy and grievous evils.—We must look for help in all afflictions; for God promiseth his help, saying, *I am with you, Fear ye not, I will strengthen you.*—But the manner, time, and kind of help is unknown unto us, that Faith and Hope may have place, which sticketh to these things which are not seen nor heard.—God delivereth when most need is, that his glory may shine the brighter.—He will therefore help, when we be in manner compelled to despair in all humane help, and when all carnal counsel deceiveth us; for God only will be glorified.—He doth prolong help for our utility and profit, that he might exercise and

Pag. 66, 67, &c.

Pag. 69, &c.

A Prep. to the Cross, Pag. 70.

Pag. 72.

Pag. 76.

Pag. 89.

Pa. 91.

pro

proye Faith by temptation, so that he onely might possesse the title and name of Helper.—He that believeth makes not haste. He which yet seems afar off, shall appear at the end, and shall not lye: although he carry, yet look for him, for he is coming, and at the last he shall come and shall not be slow.—It is also a great comfort to them that be in affliction, to remember that they have Christ, and his Prophets, and Apostles, and all good and holy men for their examples.—Furthermore, it is a great comfort to the godly, that the wicked (whom God doth use as a rod to scourge the godly) go not clear away without punishment, whom he maketh either shamefully ashamed, or through their own counsel he doth take them, and bringeth them into the same destruction, which they themselves have studied and found out for others.—The cause is, For he that hurteth one faithful, wrongeth not onely him, but God, who doth revenge the injury and wrong done to the faithful, as injury done to himself.—He that toucheth you, toucheth the apple of mine eye.—*Saul, Saul*, why persecutest thou me.—If thou beest tempted concerning the Gospel, or suffering persecution for the Gospel, think of these Scriptures; *He that receiveth not my Cross, and follows not me, is not worthy of me. If any man will come after me, let him forsake himself, and take his Cross and follow me. For he that will save his soul shall lose it: Contrariwise he that loseth his soul for my sake, shall find it. He that will confess me before men, I will confess him before my Father.*—The Apostles rejoyced that they were counted worthy.—The Servant is not above his Lord: all they that will live godly in Christ Jesus must suffer persecution.—If thou must dye, and leave Wife and Children and thy dear Friends,

Pag. 92, 93.

See cha. 12 *of the Prep. to the Cross*, l. 1. and c. 12. l. 2.

See p. 105.

Pa. 109, 110.

Pa. 136, &c.

say,

say, The Lord shall be their Defender; for God both will, and is able to cherish mine, to nourish and defend them; for he is the Father of the fatherless, and the Widows Husband. I forget things behind my back, and endeavour my self to those things that are before my face. They that have Wives, let them be as though they had none, and they that weep as though they wept not.—If Satan cry thou must forsake the world, what then? Answer thou contrariwise: I shall attain Heaven, *For blessed are the dead that dye in the Lord.* All the world lyeth in wickedness. All that are born of God overcome the world, and this is the victory which overcometh the world, our faith. All the world shall perish with its lusts and desires. Love not the world, nor the things of the world. We are strangers in this world, & citizens of Heaven, —Ye sons of men, why love ye vanities, and seek lies? how long love you infancy or childhood? —

See also chap. 26. l. 2.

See p. 176, &c. of the Preparation, &c.

—The godly have most comfort; though in this life they be as sheep ordained to be slain, and seem forsaken of God, &c. yet they do not despair, no not in death, but are sure they shall pass through death to life eternal, &c. Also they have this comfort, that their death is good and precious; they also know, that through Christs death, death is
Pa. 180. overcome and abolished, — Christ by his death hath changed their death into a sleep.—Such as
Pa. 184. be at the point of death, ought to take comfort and be strong, in that they know that they carry with them both Letter and Token, which is Baptisme, whereby their death is incorporate with the death of Christ, and that it is not their death, so much as the death of Christ. Wherefore let them surely trust, that they shall overcome, as that death of

Christ

Christ hath overcome. Unto the godly it is a great comfort, that they know that death is not in the power of Tyrants, nor put into the hand of any Creature, least they should be much troubled, &c. they shall onely die when it pleaseth the Lord. —We cannot live any longer than the Lord hath appointed, and we shall not die, though we be in the greatest peril, and extream jeopardy before our hour.—Then wherefore should they fear death? they cannot live longer than God hath appointed, nor die any sooner.—It is the comfort of the godly in all adversity, that through the Grace of God, they shall be revived, and raised up, as well the body as the soul; the souls to Justice, the bodies to Glory. This hope the wicked have not, &c. — It is a great comfort that affliction shall not endure continually, and the afflictions of this time are not worthy of the Glory which shall be shewed upon us.—Our trouble, which is but temporal and light, worketh an exceeding & eternal weight of Glory unto us, who look not on the things that are seen, but on them which are not seen.—

Pa. 192. *Pa.* 193. *Pa.* 202. *See* pag. 205, &c. *Pa.* 223, 224.

If a man praise a very fool (saith *Mr. Frith* in his Preface to his Mirrour) and think his wit good and profound, he is indeed more fool than the other. Thus seeing man praiseth and commends riches, honour, &c. and such other vain and transitory things, which are but as a dream, and vanish like a flower of the field; when a man should have most need of them, he himself is more vain than those things which are but vanity.

If God hath opened the eyes of thy mind (saith the Mirrour it self) and have given thee Spirit & Wisdome through the knowledge of his Word, boast not thy self of it, but rather fear and tremble, for

See the glass to know thy self, p. 13, 14, &c.

for a chargeable Office is committed unto the, which (if thou fulfil it) is like to cost thee thy life at one time or other, with much trouble and persecution: but if thou fulfill it not, then shall this Office be thy Damnation. For St. *Paul* saith, *Woe is me if I preach not.* And by the Prophet *Ezekiel* God saith, *If I say unto the wicked thou shalt die the death, and thou shew him not of it, the wicked shall die in his iniquity, but I shall require his blood at thy hand.* But peradventure our Diuines would expound these Texts onely of them that are sent and have cure of souls. Whereunto I answer, That every man that hath the light of Gods Word revealed unto him, is sent wheresoever he seeth necessity, & hath the cure of his Neighbours soul, *v. g.* If God hath given me my sight, and I perceive a blind man going in the way, which is ready for lack of sight to fall into a pit, wherein he would likely perish, I am bound by Gods Command to guide him till he be past that jeopardy, or else if he perish therein, his blood shall be required at my hands. Thus if I perceive my Neighbour like to perish for lack of Christs Doctrine, then am I bound to instruct him with the knowledge God hath given me, or else his blood shall be required at my hand. Peradventure they will say, that there is already one appointed to watch the Pit, *&c.* and therefore I am discharged and need take no thought. Whereunto I answer, I would be glad that so it were; notwithstanding if I perceive that the Watchmen be asleep, or run to the Alehouse, *&c.* and through his negligence espy my Neighbour in danger of the Pit, then am I nevertheless bound to lead him from it. I think that God hath sent me at that time to save that soul from perishing, and the Law of God and Nature that bindeth me thereunto, which

charged

chargeth me to love my Neighbour as my self, to do unto him as I would be done unto.—If God hath given thee riches, &c. thou art yet the very owner of them, but God is the Owner, who saith by the Prophet, *Gold is mine, and silver is mine, and he hath for a season made thee a Steward of them, to see whether thou wilt be faithful in the distribution of them, according to his Commands.*—Our spiritual Possessionaries are double Thieves and Murtherers, as concerning the body, besides their murthering of the soul, for lack of Gods Word, which they will neither preach, or suffer any other to do it purely, but persecute them, and put them unto most cruel death: First, they are Thieves and Murtherers, because they distribute not what they have from charitable Forefathers, to the intent it should have been ministred unto the Poor, but upon Horses, Coaches, &c. gorgeous apparel, and delicate fare, &c. Thus they defraud the Poor of their bread, and so are Thieves; and (because this bread is their life) they are Murtherers also.—Besides they are Thieves and Murtherers for withdrawing their perfect Members from labour, whereby they might minister unto their Neighbours necessities (I speak of as many as are not occupied about preaching Gods Word.) *Hag.* 1.

Besides these and many other Treatises, he wrote also several choice Letters, whilest he was Prisoner in the Tower.

In his Letter to the faithful Followers of Christs Gospel, he thus expresseth himself.—It cannot be expres'd, Dearly Beloved in the Lord) what joy and comfort it is to my heart to perceive how the Word of God hath wrought, and continually worketh among you; so that I find no small number walking in the wayes of the Lord, according as he gave *See his Works, pag. 81, 82.*

gave us Commandment, willing that we shou
love each other, as he loved us. Now have I expe
rience of the faith which is in you, and can testifie
that it is without simulation, that ye love not
word and tongue onely, but in deed and truth
What can be more trial of a faithful heart, than
adventure not onely to aid and succour by th
means of other (which without danger may not be
admitted unto us) but also personally to visit the
Poor oppressed, and see that nothing be lacking
unto them, but that they have both ghostly comfor
and bodily sustenance, notwithstanding the strai
inhibition and terrible menacing of these worldly
Rulers, even ready to abide the extreamest jeopar
dies that Tyrants can imagine. This is an evidence
that you have prepared your selves to the Cross o
Christ, according to the Counsel of the Wise man
which saith, *My Son, when thou shalt enter into th
way of the Lord, prepare thy self unto tribulation.* This
is an evidence that you have cast up your accounts
and have wherewith to finish the Tower, which ye
have begun to build: and I doubt not but he that
hath begun this work in you, shall for his Glory
accomplish the same, even unto the coming of the
Lord, which shall give unto every man according
to his deeds. And albeit God of his secret Judge
ments for a time keep the rod from some of them
that ensue his steps, yet let them surely reckon up
on it; for there is no doubt, but all which will
live devoutly in Christ must suffer persecution; for
whom the Lord loveth he correcteth, and chasten
eth every child that he receiveth.—If ye be not
under correction, of which we are all partakers,
then are ye bastards, and not children. Neverthe
less we may not suppose that our most loving Fa
ther should do that, because he rejoyceth in our

blood

blood or punishment, but he doth it for our singular profit, that we may be partakers of Holiness, and that the remnants of sin, which (through the frailty of our Members) rebel against the Spirit and Will, causing our works to go unperfectly forward, and may some deal be suppressed, least they should subdue us and reign over us.—Of these things God had given me the speculation before, and now it hath pleased him to put in ure and practise upon me. I ever thought, yea and do think, that to walk after Gods Word, would cost me my life at one time or another; and although the Kings Grace should take me into his Favour, and not suffer the bloody *Edomites* to have their pleasures upon me, yet will I not think that I am escaped, but that God hath onely deferred it for a season, to the intent that I should work somewhat that he hath appointed me to do, and so to use me to his Glory. And I beseech all the faithful followers of the Lord to arm themselves with the same supposition, marking themselves with the sign of the Cross, not from the Cross as the superstitious multitude do, but rather to the Cross, in token that they be ever ready willingly to receive the Cross, when it shall please God to lay it upon them. The day that it cometh not, count it clear won, giving thanks to the Lord who hath kept it from you, and then when it cometh, it shall nothing dismay you; for it is no new thing, but that which you have continually looked for. And doubt not but that God, who is faithful, will not suffer you to be tempted above what you are able to bear, but shall ever send some occasion by the which ye shal stand stedfast, for either he shall blind the eyes of your enemies, and diminish their Tyrannous Power, or else when he hath suffered them to do their best,

and

and that the Dragon hath cast a whole flood of waters after you, he shall cause even the Earth to open her mouth, & swallow them up. So faithful is he & careful to ease us, when the vexation shall be too heavy for us, he shall send a *Joseph* before you, against ye shall come into *Egypt*; yea he shall so provide for you, that ye shall have an hundred Fathers for one, an hundred Mothers for one, an hundred Houses for one, and that in this life, as I have proved by experience, and after this life everlasting joy with Christ our Saviour. Notwithstanding since this steadfastness comes not of ourselves (as St. *Austin* saith) there was never man so weak or frail, no not the greatest offender that ever lived, but that every man of his own nature should be as frail, and commit as great enormities, except he were kept from it by the Spirit & Power of God. I beseech you, Brethren in the Lord Jesus Christ, to pray with me, that we may be Vessels to his land and praise, what time soever it pleaseth him to call upon us. The Father of Glory give us the Spirit of wisdom, understanding, and knowledge, and lighten the eyes of our mind, that we may know his wayes, praising the Lord eternally.—*Amen.*

John Frith *the Prisoner of Jesus Christ, at all times abiding his pleasure.*

Fox, *Vol.* 2. *pag.* 306. In his Letter to his Friends concerning his troubles.—I doubt not, dear Brethren, but that it doth some deal vex you, to see the one part to have all the words, and freely to speak what they list, and the other to be put to silence, and not to be heard indifferently; but refer your matters unto

unto God, who shortly shall judge after another fashion.

The Archbishop of *Canterbury* having sent one of his Gentlemen, and one of his Porters to fetch Mr. *John Frith* out of the Tower to be examined; The Gentleman pitying him, endeavoured to perswade him to relent to Authority, and to give place for a time, and not to cast himself away, and suffer all his singular gifts to perish with him with little profit to the world, *&c.* Mr. *Frith* gave him thanks for his good will, but told him farther, thus, My Cause and Conscience is such, that in no wise I either may or can for any worldly respect without danger of damnation start aside, *&c.* I be demanded what I think of the Supper of the Lord, otherwise called the Sacrament of the Altar, I must needs say my Knowledge & my Conscience, though I should presently lose twenty lives, if I had so many.——And if I may be indifferently heard, I am sure mine Adversaries cannot condemn me or mine Assertion, *&c.* Yea marry, quoth the Gentleman, you say well, if you might be indifferently heard; but I much doubt thereof, for that our Master Christ was not indifferently heard, neither should be (as I think) if he were now present again in the world, *&c.* Well, well, (quoth *Frith* unto the Gentleman) I know very well that the Doctrine of the Sacrament, which I hold & have opened, contrary to the Opinion of this Realm, is very hard meat to be digested, both of the Clergy and Laity: but this I will say to you, That if you live but tweny years more, you shall see this whole Realm of mine Opinion, *&c.* and if it come not to pass, then account me the vainest man that ever you heard speak with a tongue.—All things well and rightly pondered, my death in this

Fox, *Vol.* 3 *pag.* 990, 991.

Cause (which is Gods and not mine) shall be better unto me and all mine, than life in continual bondage and misery. The Gentleman was so wrought upon, that he contrived a way for Mr. *Frith*'s escape, and prevailed with the Porter to agree with him in the suffering thereof, and then told him, that the business which he had undertaken, *viz.* to lead him as a sheep to the slaughter, so grieved him, that he was overwhelmed with care and sorrows; whereupon he was resolved, what danger soever he incurred, to find out a way to deliver him out of the Lyons mouth, and so acquainted him with the way that he and the Porter had agreed upon. Mr. *Frith* having diligently hearkened to his Speech, said with a smiling countenance, And is this the effect of your secret consultation all this while, surely you are like to lose your labour, for if you should both leave me here, and go to *Croydon*, declaring to the Bishops that you have lost *Frith*, I would surely follow after as fast as I could, and bring them news that I had found and brought *Frith* back again. Do you think that I am afraid to declare mine Opinion before the Bishops in so manifest a Truth? You are a fond man (said the Gentleman) thus to talk. Do you think that your reasoning with the Bishops will do any good? I much marvel that you were so willing to flie the Realm before you were taken, and now so unwilling to save your self when you may. Marry (said *Frith*) there is a great difference between escaping then and now, then I was at liberty, and not attached; but now being taken by the Higher Powers, and that by Almighty Gods permission and providence, I am fallen into the Bishops hands onely for Religions sake, and for such Doctrine, I am bound in conscience under pain of damnation

to maintain. If I ſhould now ſtart aſide, and run away, I ſhould run from my God, and from the teſtimony of his Word, whereby I ſhould deſerve a thouſand hells.

At the time of his burning Dr. *Cook* admoniſhed all the people, that they ſhould no more pray for him, then they would do for a Dog. Whereupon Mr. *Frith* ſmiling, deſired the Lord to forgive him. Fox, *Vol.* 2. pag. 310.

Fulgentius.

An *Arian* Biſhop offering to puniſh the Prieſt that had moſt mercileſly beaten him, if he deſired it, he ſaid, It is not lawful for a Chriſtian to meditate revenge, our Lord Chriſt well knows how to repay the injuries offered to, and inflicted on his Servants. If my caſe be avenged, then loſe I the reward of my patience. It may alſo ſcandalize many little ones, if I a Catholick ſhould require judgement at an *Arians* hands. Clarks *firſt volume of Lives*, p. 167, &c.

In the midſt of his greateſt ſufferings he uſed to ſay, *Plura pro Chriſto toleranda*, We muſt ſuffer more than this for Chriſt.

G.

Gardiner.

William Gardiner, an *Engliſh* Merchant in *Portugal*, was ſo much troubled in ſpirit at the ſight of the Idolatry, committed by the Prieſts in the Maſs, at the ſolemnization of the Marriage between the King of *Portugal*'s Son, and the King of *Spain*'s Daughter, that he could not be quiet, till he had (though in the preſence of the King, and of the Nobles, and whole City) the next Sabbath with one hand ſnatched away the Cake from the Prieſt, and trod it under his feet, and with the other overthrew the *Chalice*. The King asking him how he Fox, *Vol.* 2. pag. 746.

durſt be ſo bold? He anſwered, Moſt noble King —The thing which you have ſeen, was not done, nor thought of me for any contumely, or reproach to your preſence, but onely for this purpoſe (as before God I do clearly confeſs) to ſeek the ſalvation of this people.

Being ask'd who ſet him on? He anſwered, He was not moved by any man, but by his own Conſcience, there being no man under Heaven, for whoſe ſake he would put himſelf into ſo manifeſt a danger, but he owed his ſervice firſt to God, and ſecondarily to their ſalvation; wherefore if he had done any thing diſpleaſing to them, they ought to impute it to themſelves, who ſo irreverently uſed the Sacrament of the Lords Supper unto ſo great Idolatry, not without great ignominy to the Church, violation of the Sacrament, and the peril of their own ſouls, except they repented.

For this he was cruelly tormented, and burned, and in the fire he ſung *Pſal.* 43. *Judge me, O God, and defend my cauſe againſt the unmerciful people.*

Gauderin.

Fox, *Vol.* 3. *Cont.* 49. *Chriſtopher Gauderin*, having been a Spend thrift, was converted by *Lewis Stallins*, telling him, That he ought rather to diſtribute of his gettings to the poor, then to ſpend them ſo waſtfully; for if he continued ſo, God would ſurely call him to an account for it, inſomuch that he was choſen a Deacon in the Church; in the execution of which Office, he was taken and impriſoned, and being ask'd how he came to turn Heretick, ſeeing he learned not that of his Maſter the Abbot, he anſwered, I am no Heretick, but a right believing Chriſtian, which he taught me not indeed, but rather, other

vile

vile qualities, which I am ashamed now to rehearse.

Some objecting to him his youth, being about the age of thirty, He told them, That mans life consisted but of two dayes, *viz.* the day of his birth, and the day of his death. And for my part (said he) I am now willing by death to pass into eternal life.

The morning that he was to be executed, He said to his Fellow-Prisoners (having put on a clean shirt, and washed himself) Brethren, I am now going to be married, I hope before noon to drink of the wine of the Kingdome of Heaven.

A Frier coming to them (as he said) to convert them; *Christopher* said unto him, Away from us, thou seducer of Souls, for we have nothing to do with thee.

One of his Fellow-sufferers (as the Hangman was gagging him) said, What, shall we not have liberty in this our last hour to praise our God with our voice and tongue. Brother (said *Gauderin*) let not this discourage us, for the greater wrong our enemies think to do unto us, the more assistance we shall find from God, And so he never ceased to comfort them, till he was gagged also, and burnt *June* 2. 1568.

Gerard.

About the year 1160. in the reign of *Henry* the Second, came about thirty *Waldenses* into *England*, *Gerardus* being their Minister, to labour to win Disciples to Christ. They were converted before a Council of Bishops at *Oxford*, and *Gerard* speaking for them all, said, We are Christians, holding and reverencing the Doctrine of the Apostles.—Being urged with arguments against their Doctrine, they answered, They believed as they were taught by Clarks *Martyrol.* fol. pag. 41.

Gods Word, but would not dispute their faith. —Being admonished to repent, and threatned if they did not; they despised their Counsel, scorned their threats, saying, *Blessed are they that suffer persecution for righteousness sake, for theirs is the Kingdom of Heaven.*

They were excommunicated, burnt in the foreheads for Hereticks, Mr. *Gerard* both in the forehead and cheek, the r cloaths were cut off to their Girdles, and so whipt through *Oxford*, they singing all the while, *Blessed are ye when men hate you, and despitefully use you*, &c.

Ghest.

Fox, *Vol.* 1. *pag.* 1012. *Laurence Ghest* had his wife and seven children brought to him (the Bishop hoping to overcome him by his natural affection to them) and his wife beginning to exhort him to favour himself, He desired her not to be a block in his way, for that he was in a good course, running toward the mark of his salvation.

Gibson.

Fox, *Vol.* 3 *pag.* 858. Some of the Articles exhibited against Mr. *Richard Gibson.* —(3) That he hath commended, allowed, defended, & liked both *Cranmer, Latimer, Ridley*, and all other Hereticks here in this Realm of *England*, according to the Ecclesiastical Laws condemned for Hereticks, & also liked their Opinions. (4) That he hath comforted, aided, assisted, and maintained both by words and otherwise, Hereticks and erroneous Persons, or at the least suspected, and infamed of Heresies, *&c.* (5) That he hath affirmed that the Religion now used in this Realm, is in no wise agreeable to Gods Word and Commandment, *&c.*

The Bishop asking him, if he knew any cause why the Sentence should not be read against him, he

he said, the Bishop had nothing wherefore justly to condemn him. Sentence being read, He again admonished *Gibson* to remember himself, and so save his soul. Mr. *Gibson* answered, That he would not hear the Bishops babling, boldly protesting that he was contrary to them all in his mind, though he aforetime kept it secret, for fear of the Law. And speaking to the Bishop, he said, Blessed am I, that am cursed at your hands, We have nothing now, but thus will I; for as the Bishop saith, so it must be. And no heresie is it to turn the truth of Gods Word into lies, and that do you. P. 859.

Mr. *Gibson* also propounded Nine Articles to *Bonner*, by him to be answered by yea or nay, or else by saying he could not tell (1) Whether the Scriptures of God, written by *Moses* and other holy Prophets of God through faith, that is in Christ Jesus, be available Doctrine, to make all men in all things unto salvation learned, without the help of any other Doctrine, or no? (3) Whether the holy Word of God, as it is written, doth sufficiently teach all men, of what dignity, estate, or calling by Office whatsoever he or they be, their full, true, and lawful duty in their Office? and whether every man—be found upon the pain of eternal damnation, in all things to do, as he is thereby taught and commanded, and in no wise to leave undone any thing that is to be done, being taught and commanded by the same? (4) Whether any man (the Lord Jesus Christ, God and man only except) by the holy Ordinance of God, ever was, is, or shall be Lord over Faith? (5) By what lawful Authority or Power any man of what Dignity, Estate, or Calling soever he or they be, may be so bold as to alter or change the holy Ordinances of God, or any of them, or any part of them?

(6) By what evident tokens Antichrist in his Ministers may be known, seeing it is written, That Satan can change himself into the similitude of an Angel of Light, and his Ministers fashion themselves, as though they were Ministers of righteousnes? (7) What the Beast is, which maketh war with the Saints of God? and what the gorgeous and glittering Whore is, which sitteth upon the Beast.—

Gilby.

See Mr. Gilby's Admonition to England and Scotland to call them to repentance, Printed at Geneva, 1558. pag. 59.

Mr. *Anthony Gilby*, an exiled Minister of Christ in Queen *Mary*'s dayes, in his Admonition speaks thus.—Whereas many have written many profitable Admonitions to you twain (O *England* and *Scotland*, both making one Island most happy, if you could know your own happines)—and others with Pen and Tongue, with Word, with Writing, with jeopardy and loss of Lands, Goods, and Lives, have admonished you both twain of that cankered poyson of Papistry, that ye foster and pamper to your own perdition and utter destruction of your selves and yours, souls and bodies, for now and ever. I thought it my duty (seeing your destruction to mans judgement to draw so near)

Pag. 60. how much or how little soever they have prevailed, yet once again to admonish you both to give testimony to that truth, which my Brethren have written, and especially to stir your hearts to repentance, or at the least to offer my self a witness against you, for the justice of God, and his righteous judgements, which doubtless (if your hearts be hardned) against you both are at hand to be uttered. Thus by our writing, whom it pleaseth God to stir up of your Nations all men that now live, and that shall come after us, shall have cause also to praise the mercy of God, that so oft admonish-

 ed

eth before he ſtrikes, and to conſider his juſt puniſhment, when he ſhall pour forth his vengeance, Give ear therefore betimes, O *Britain* (for of that name both rejoyceth) whileſt the Lord calleth, exhorteth, and admoniſheth: that is the acceptable time, when he will be found. If ye refuſe the time offered, ye cannot have it afterward, though with tears (as did *Eſau*) ye do ſeem to ſeek it. Yet once again in Gods behalf I do offer you the very means, which if God of his mercies grant you grace to follow, I doubt nothing, but that of all your enemies ſpeedily ye ſhall be delivered. Ye rejoyce at his Word, I am ſure, if ye have any hope of the performance. Then hearken to the matter which I write unto you, not forth of mens Dreams and Fables, nor forth of prophane Hiſtories, painted with mans wiſdom, vain eloquence, or ſubtile reaſons, but forth of the infallible Word of God. —Is not this Gods curſe and threatning (amongſt many others) pronounced againſt the ſinful Land and diſobedient people? That ſtrangers ſhall devour the fruit of thy Land, and be above thee, *&c.* and thy ſtrong walls wherein thou truſted, ſhall be deſtroyed, *&c.* And doth not *Iſaiah* reckon this alſo as the extremity of all plagues, for the wickedneſs of the people to have women raiſed up to rule over them? But what ſaith the ſame Prophet in the beginning of his propheſie, for a remedy againſt theſe and all other evils, *Your hands are full of blood* (ſaith he) *O ye Princes of* Sodom *and people of* Gomorrah; *but waſh you, make you clean, take away your wicked thoughts forth of my ſight, ceaſe to do evil, learn to do well,* &c. *Then will I turn my hand to thee, and purge out all thy droſs, and take away thy tynne, and I will reſtore thy Judges as aforetime, and Counſellors as of old.* And *Moſes* ſaid before in the place alledged,

Deut. 28.

Iſa. 3.

Pſa. 61.

Deut. 28. ed, *That if thou wilt hear the voice of the Lord thy God, and do his Commandments, thou shalt be blessed in the Town, and blessed in the Field. The Lord shall cause thine enemies, that rise up against thee, to fall before thee*, &c. Lo the way in few words, O *Britany*, to win Gods favour, and therefore to overcome thine enemies. But to print this more deeply upon your hearts, O ye Princes and people of that Island, whom God hath begun to punish, seek (I warn you) no shifting holes to excuse your faults, no political practises to resist Gods vengeance.

Pag. 62. —Submit your selves to him, who holdeth your breath in your nostrils, who with one blast of his mouth can destroy all his enemies. Embrace his Son Christ, and repent betimes for your obstinacy against him and his Word, and for your cruelty against his Servants. Repent, repent. For repentance is the onely way of your redress and deliverance.—Consider how the Lord hath intreated *Israel* and *Juda*, his own people, how oft they trespassed, and how he gave them over into the hands of their enemies: But whensoever they repented and turned again to God unfeignedly, he sent them Judges and Deliverers, Kings and Saviours.—*Noah* pronounceth, that within a hundred and twenty years all flesh should be destroyed. We have many *Noahs*, that so cry in our times, yet no man repenteth. All the time that *Noah* was preparing for the Ark to avoid Gods vengeance, the multitude derided this holy Prophet, as the multitude of your two Realms doth at this day deride all them that by obedience to Gods Word seek the means appointed to avoid Gods judgements.

Pag. 63. Then the people would not repent, but as if they should live for ever they married, they banqueted, they builded, they planted, deriding Gods messenger.

ger. Do not you the like? I appeal to your own consciences. *The Lord calleth to fasting* (saith the Prophet *Isaiah*) *to mortifie themselves, and kill their lusts, but they kill Sheep and Bullocks.* *Jeremy* cries for tears and lamentation; *They laugh and mock.* *Malachi* crieth to the people of his time, *Turn unto me, and I will turn unto you, saith the Lord of Hosts,* and they proudly answer, *Wherein shall we turn?* Are ye not such? Do you not ask, Wherein shall we turn, when ye will not know your sins? Ye will not confess and acknowledge your faults, though ye go a whoring in every Street, Town, and Village with your Idols: though the blood of the oppressed cry every where against you for vengeance. So that seeing no token of repentance, I cannot cry unto you with *John Baptist*, *O ye generation of vipers, who hath taught you to flie from the wrath to come?*—But I will wound you no more with the words of the Prophets, or of this holy Saint of God *John Baptist*, but with our Saviour Christs two most sweet parables of the two Sons and of the Tilmen, to whom he set his vineyard, *I will labour to set before your eyes your rebellion, hypocrisie, and cruelty, if so I can bring any of you to repentance.*—He hath called you by his Word many a time to work in his vineyard. I ask, what you have answered. Some of you have said plainly, like rebellious children, That ye would not do it, that ye would not work in your Fathers vineyard. Shall I apply this part to *Scotland*? *Scotland* was indeed called most plainly and evidently through the mercies of God both by their own faithful Countreymen, and also by earnest travel of our *English* Nation to come into the Lords vineyard in the time of King *Edward* the Sixth, but refused. That time (as ye know) the vineyard

Pag. 64.

Pag. 65.

in

in *England* by the children of God was not altogether neglected, and then most earnestly were ye (O Brethren of *Scotland*) required to joyn hands with us in the Lords work, but Satan alas would not suffer it. His old fostred malice, and Antichrist his Son, could not abide, that Christ should grow so strong by joyning that Isle together in perfect Religion, &c. lest this one Island should become a safe Sanctuary (as it began to be) to all the persecuted in all places.—God hath also by the blood of his Saints, shed amongst you, by favour and friendship, by war and the sword, yea by famine and pestilence, and also by all other means called you to labour in his vineyard; but to this day alas! we hear not of your humble obedience, but still ye say with stubborn faces, We will not labour, we will not be bound to such thraldome, &c. Yet think perchance I am too sharp, and that I accuse you more than you deserve; for amongst you many do know the will of your Father, and many make profession of his Gospel, but consider, Brethren, that it is not enough to know the Commandment, and to profess the same in mouth, but it is necessary, that ye refuse your selves, your own pleasures, appetites, and your own wisdome, if ye shall be judged faithful labourers in the Lords vineyard, and that ye bear the burthens together with your Brethren, and suffer heat and sweat, before ye taste the fruits with them. God will not be content, that ye look over the Hedge, and behold the labours of your Brethren, but he requireth that ye put your hands also to the labours, that ye travel continually to pluck up all unprofitable weeds, though in so doing the Thorns prick you to the bone; that ye assist your Brethren in their labours, though it be with the jeopardy of your

lives,

lives, the loss of your substance, and displeasure of the whole earth.—I must needs leave thee, O *Scotland*, after I have advertized thee of this, that thou follow not the example of *England*, but let thy reformation be full and plain, according to Gods holy Will and Word, without addition. Let all the plants, which thy Heavenly Father hath not planted, be rooted out at once. Let not avarice blind thee, nor worldly wisdom discourage thy heart; let none bear the name of a Teacher, that is known to be a Fosterer of Superstition, or any kind of wickedness.—Thus must thou, O *Scotland*, repent thy former inobedience, if that thou wilt be approved of the Lord. And now do I return to thee, O *England*, I do liken thee to the second Son in the Parable, which answered his Father with flattering words, saying, *I go Father, but yet he went not at all*. For since the time I had any remembrance, our Heavenly Father, of his great mercies hath not ceased to call thee into his Vineyard, and to these late dayes thou hast alwayes said, That thou wouldest enter and be obedient. In the time of King *Henry* the Eighth, when by *Tyndal*, *Frith*, *Bilney*, and other his faithful Servants, God called *England* to dress his Vineyard, many promised full fair, but what fruit followed, nothing but bitter grapes, yea, briars and brambles, the wormwood of avarice, the gall of cruelty, the poyson of filthy fornication flowing from head to foot, the contempt of God, and open defence of the Cake-idol, by open Proclamation to be read in the Churches, instead of Gods Scriptures.—It grieveth me to write these evils of my Countrey, save onely that I must needs declare what fruit were found in the Vineyard, after you promised to work therein, to move you to Repentance, and to justifie Gods Judgements, how grie-

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grievously soever he shall plague you hereafter. Wherefore I desire you to call to remembrance your best state under King *Edward*, when all men with general consent promised to work in the Vineyard, & ye shall have cause I doubt not to lament your wickedness, that so contemned the voice of God for your own lusts, for your cruelty, for your covetousness, that the name of God was by your vanities evil spoken of in other Nations. —God grant you all repentant hearts, for no order or state did any part of his duty in those dayes. But to speak of the best, whereof you use to boast, your Religion was but an *English* Mattins, patch'd forth of the Popes portess. Many things were in your great Book superstitious and foolish, all were driven to a present service, like the *Papists*, that they should think their duties discharged, if the number were said of *Psalms* and *Chapters*. Finally, there could no Discipline be brought into the Church,
Pag. 71. nor correction of manners.—To what contempt was Gods Word, and the admonition of his Prophets come in all estates before God did strike, some men are not ignorant. The Preachers themselves for the most part could find no fault in Religion, but that the Church was poor, and lacked living.——Sure many things should have been reformed, before that the Kitchin had been better provided for our Prelates in *England*. It was most evident that many of you under the cloak of Religion, served your own bellies; some were so busie to heap benefice upon benefice, some to labour in Parliament for purchasing of Lands, that the time was small, which could be found for the Reformation of abuses, and every little that was spent upon the feeding of your flocks.—In a word, the Gospel was so lightly esteemed, that the most part of

men thought rather that God ſhould bow & ſtoop to their appetites, than that they ſhould be ſubject to his holy Commandments.—Even the Nobility and Council would ſuffer no rebukes of Gods Meſſengers, though their offences were never ſo manifeſt; let thoſe that preached in the Court, the Lent before King *Edward* deceaſed, ſpeak their conſcience, and accuſe me if I lye; yea, let a writing of *Northumberland*'s to Mr. *Harlow* be brought to light, and it ſhall teſtifie, that he was not aſhamed to ſay, That the liberty of the Preachers tongues would cauſe the Council and Nobility to riſe up againſt them, for they could not ſuffer ſo to be entreated. Theſe were the fruits in the time of Harveſt, a little before the Winter came, and of the time of *Mary* what ſhould I write? It hath caſt off the Truth known, and confeſſed; and followeth lyes and errours, which once it deteſted. It *Pag. 72.* builderh the building which once it deſtroyed; it raiſeth up the idols, which once were there confounded.—They perſecute, they baniſh, they burn Chriſt the Son of God in his members.—But *Pag. 73.* to be ſhort, this onely remaineth for both theſe Nations, that they repent, and return into the Vineyard, with the firſt Son, and bring forth the fruits of Repentance. The fruits of Repentance I call not onely to know your ſins, and to lament them, but to amend your lives, & to make ſtrait the Lords paths by reſiſting Satan and Sin, & obeying God in doing the works of righteouſneſs, and executing Gods precepts and Judgements, ſo long amongſt you contemned, for even now is the Axe *Mat. 3.* put to the root of the tree, *&c. The Lord hath now his Fan in his hand, and will purge his floor*, &c. Repent therefore whilſt you have time, before you be ſanned, hewn down, and fired.—Here have we *Pag. 74.*

to

to lament the miserable state of mankind, which is so seduced by the subtile Serpent, that he cannot know his misery, when he is admonished, nor perceive his perdition, when it draweth so near. When the Servants of God set forth his Truth, they are charged to trouble Realms and Countreys, as was *Elias*, when they warn men not to joyn hands with wicked Kings and Princes, they are counted Traytors, as was *Isaiah* and *Jeremiah*, such is mans malice.—

Wherefore I do admonish and exhort you both in the Name of the living God, that howsoever you have hitherto shewed your selves the Servants of men, to bear and flatter with the world, that now ye learn in Gods cause to despise the faces of men, to bend your selves against this wicked world, neither regarding the Visors of Honours, vain Titles, nor dignities, any farther than they seek Gods onely Glory, for his Glory will he not suffer to be contemned for any cause; no, he will pour contempt on those Princes that strive against his Truth, but those that glorifie him, will he glorifie.—Be-
Pag. 75. hold, your onely remedy remaining, is to repent your time of ignorance, of stubbornness, of cruelty, of idolatry, wherein ye have so long continued. Mourn for your ignorance, and now with all diligence seek for knowledge of the Word of God, and openly profess the Gospel, which is the power of God, whereof ye ought not to be ashamed. Cease at the last from your old stubbornness, and labour in the Vineyard with all meekness. Cease from your cruelty against Christs Members, & learn to suffer for Christs sake, if ye will be true Christians. Banish all Idolatry and Popish Superstition from amongst you, else can ye have no part in Christs Kingdom, no more than Christ can be partaker

taker with Antichrist. Pray to the Lord of Hosts and Armies to give you the courage, strength, and means. The Lords Arm is not shortened now, no more than of old. Be strong therefore in the Lord, for the defence of the Truth, though all the World rise against it. Now when the battel is fierce against the living God for dead idols, against the Gospel of Christ for the inventions of Antichrist, against Christs members for Popish ceremonies; can any of you that will be accounted Gods Children, still halt of both hands?— If you will maintain Gods truth in the Earth, he will receive you as his Children into the Heavens, if you confess his Christ before this wicked Generation, Christ shall confess you before his Father in the Heavens, in the presence of his Angels: But if you persist stubbornly to banish Gods Word, and his Son Christ in his Members forth of your Earthly Kingdomes, how can ye look for any part in his Heavenly Kingdom?— Lo here is the choice of life and death, of misery and wealth offered to you by Gods mercies, and the means how you may win Gods favour opened, whereby onely ye may prevail against your enemies. God grant you hearts to answer as the people did to *Joshua*, offering the like choice. God forbid (say they) that we should forsake God, we will serve the Lord our God, and obey his voice, for he is our God. And we your banished Brethren, by the Power of God, to provoke you forwards, will thus pronounce with *Joshua, That we and our Families will serve the Lord God, though all Nations run to Idols, though all people do persecute us.* We know that Satan hath but a short time to rage, and that Christ our Captain right speedily will crown his Soldiers, to whom as he is the eternal God with his Father be all honour and glory for ever and ever. So be it.

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Josh. 24.

See it at the end of the Dialogue.

A short Prayer which Mr. *Gilby* made for the faithful in those dayes. O Lord God, and most merciful Father, we beseech thee for the honour of thy Holy Name to defend us from that Antichrist of *Rome*, and from all his detestable enormities, manners, laws, garments, and ceremonies. Destroy thou the counsel of all the *Papists* and Atheists, enemies of thy Gospel, and of this Realm of *England*. Disclose their mischiefs and subtile practises. Confound their devices. Let them be taken in their own wilines. And strengthen all those that maintain the Cause and Quarrel of thy Gospel, with invincible force and power of the Holy Spirit, so that they fail not to proceed & go forward to that true Godlines, commanded in thy Holy Word, with all simplicity and sincerity, to thy Honour & Glory, the comfort of thine Elect, and the confusion of thine enemies, through Jesus Christ our Lord and Saviour. *Amen, Amen.* And say from the heart, *Amen.*

Glee.

Fox, *Vol.* 3. *Cont.* p. 24. When the Friers told Madam *La Glee*, that she was in a damnable estate: It seems so indeed (said she) being now in your hands; but I have a God that will never leave me, nor forsake me, for all that. Thou hast (said they) renounced the Faith. It is true (said she) I have renounced your faith, which I am able to shew is rejected, and accursed of God, and therefore deserves not so much as to be called Faith.

Page 25. When news was brought her, that she was condemned to be hang'd, she fell down upon her knees, and blessed God, for that it pleased him to shew her so much mercy as to deliver her by such a kind of death, out of the troubles of this wretched world, and so honour her so far, as to call her to

d'e for his Truth, and to wear his Livery (meaning the Halter, which the Hangman had put about her neck) Then sitting down at Table to break her fast with the three other condemned Servants of Christ, giving thanks to God, she exhorted them to be of good courage, and to trust unto the end in his free and onely mercy. She then called for a clean Linen Wastcoat, making her self ready, as if she had been going to a Wedding, Mr. *Ward* tells us, that she put on her Bracelets; for I go (said she) unto my Husband. Ward, pag. 151.

Being commanded (as she was led to execution) to take a Torch into her hand, and to acknowledge she had offended God and the King: Away, away, (said she) with it. I have neither offended God, nor the King, according to your meaning, nor in respect of the cause, for which I suffer. I am I confess a sinful woman, but I need no such light, for helping me to ask forgiveness of God for my sins past, or present. Use such things your selves, who sit and walk in the darkness of ignorance and errour.

Then one of her Kinsfolks met her in the way, & presented to her view her little children, praying her to have compassion on them. I must needs tell you (said she) that I love my children dearly; but yet neither for the love I bear to them, or any thing else in this world, will I renounce the Truth, or my God, who is and will be a Father unto them, to provide better for them, then I should have done, and therefore to his providence and protection I commend and leave them.

When she saw the three men about to die silent, and not to call on God, she exhorted them thereto, and give them an example.

Fox, *Vol.* 3. pag. 412. Mr. *Robert Glover* in his Letter to his Wife hath many memorable passages, the chief I shall collect. —I thank you heartily (most loving Wife) for your Letters sent to me in my imprisonment. I read them with tears more than once or twice, with tears (I say) for joy and gladness, that God hath wrought in you so merciful a work; (1) An unfeigned repentance. (2) An humble and hearty reconciliation. (3) A willing submission and obedience to the will of God in all things.—These your Letters, and the hearing of your godly proceedings have much relieved and comforted me, &c. and shall be a goodly Testimony for you at the great Day, against many worldly and dainty Dames, which set more by their own pleasure and praise in this world, than by Gods Glory, little regarding (as it appeareth) the everlasting health of their own souls or others.—So long as God shall lend you continuance in this miserable world, above all things give your self continually to Prayer, lifting up pure hands without anger, wrath, or doubting, forgiving as Christ forgives. And that we may be the better willing to forgive, it is good often to call to remembrance the multitude & greatness of our sins, which Christ daily and hourly pardoneth and forgiveth us.—And because Gods Word teacheth us, not onely the true manner of praying, but also what we ought to do or not to do in the whole course of our life, what pleaseth or displeaseth God, and that as Christ saith, *The Word* Joh. 12. *of God, that he hath spoken, shall judge us.* Let your Prayer be to this end especially, that God of his great mercy would open and reveal more & more daily to your heart the true sense, knowledge, and understanding of his most holy Word, and give you

you grace in your living, to expreſs the fruit there-
of. And foraſmuch as Gods Word is, as the Holy
Ghoſt calleth it, *The Word of affliction, i.e.* it is ſel- 1 Cor. 1.
dome without hatred, perſecution, peril, danger of
loſs of goods and life, *&c.* Call upon God con-
tinually for his aſſiſtance, caſting your accounts
what it is like to coſt you, endeavouring your ſelf,
through the help of the Holy Ghoſt by continu-
ance of prayer, to lay your foundation ſo ſure,
that no ſtorm or tempeſt ſhall be able to overthrow
it; remembring alwayes (as Chriſt ſaith) *Lots* wife, Luke 17.
i. e. to beware of looking back to that thing that
diſpleaſeth God: and nothing more diſpleaſeth
God than Idolatry, that is, falſe worſhiping of God,
otherwiſe than his Word commandeth.—They
object they be the Church, *&c.* My anſwer was,
The Church of God knoweth and acknowledgeth
no other head, but Jeſus Chriſt the Son of God,
whom ye have refuſed, and choſen the man of ſin,
the Son of perdition, enemy to Chriſt, the Devils Pa. 423.
Deputy and Lieutenant, the Pope. Chriſts Church
heareth, teacheth, and is ruled by his Word, as he
ſaith, *My Sheep hear my voice. If you abide in me,* John 1.
and my Word abide in you, you be my Diſciples. Their
Church repelleth Gods Word, & forceth all men
to follow their traditions. Chriſts Church dares
not add nor diminiſh, alter or change his bleſſed
Teſtament; but they be not afraid to take away Acts 7.
all that Chriſt inſtituted, and go a whoring (as the
Scripture ſaith) with their own inventions, *&c.*
The Church of Chriſt is, hath been, and ſhall be in
all ages under the Croſs, perſecuted, moleſted, and
afflicted, the world ever hating them becauſe they
are not of the world; but theſe perſecute, mur-
ther, ſlay, and kill ſuch as profeſs the true doctrine
of Chriſt, be they in learning, living, converſa-

tion, and other vertues never so excellent. Christ and his Church referred the trial of their doctrine
John 5. to the Word of God, and gave the people leave to judge thereof by the same Word; search the Scriptures. But this Church taketh away the Word from the people, and suffereth neither learned, nor unlearned, to examine or prove their doctrine by the Word of God. The true Church of God laboureth by all means to resist and withstand the lusts, desires, & motions of the world, the flesh, & the Devil: these for the most part give themselves to all voluptuousnes, &c.—I likened them to *Nimrod*, whom the Scripture calls a mighty Hunter, telling them, That that which they could not have by the Word, they would have by the Sword, and be the Church whether men will or no.—Beware of such as shall advertise you something to bear with the world, as they do, for a season. There is no dallying with Gods matters. It is a fearful thing to fall into the hands of God. Remember
1 Chr. 18 the Prophet *Elias*, *Why halt ye on both sides?* Re-
Luke 9. member what Christ saith, *He that putteth his hand to the Plough, and looketh back, is not worthy of me.* And seeing God hath hitherto allowed you as a good Souldier in the foreward, play not the Coward, neither draw back to the rere-ward. Saint *John* numbreth among them, that shall dwell in the fiery Lake, such as be fearful in Gods Cause. Set before your eyes alwayes the examples of such, as have behaved themselves boldly in Gods Cause, as *Stephen*, *Peter*, *Paul*, *Daniel*, the three Children, the Widows Sons, & in your dayes *Anne Askew*, *Laurence Sanders*, *John Bradford*, &c. *Be afraid in no-*
Phil. 1. *thing* (saith Saint *Paul*) *of the adversaries of Christs Doctrine, the which is to them a sign of perdition, but to you of everlasting salvation.* Christ commandeth

the

the same, saying, *Fear them not.* Let us not follow the example of him, who asked time first to take leave of his Friends. If we do so, we shall find few of them, that will encourage us to go forward in our business, please it God never so much. We read not that *James* and *John*, *Andrew* and *Simon*, when they were called, put off the time, till they had known their Fathers and Friends pleasure, but the Scripture saith, *They forsook all, and by and by followed Christ.* Mat. 13. Christ likened the Kingdom of God to a precious Pearl, the which whosoever findeth, selleth all that he hath to buy it. Yea, whosoever hath but a little taste or glimmering how precious a treasure the Kingdome of Heaven is, will gladly forego both life and goods for the obtaining of it. But the most part now adayes be like to *Æsop*'s Cock, which when he had found a precious stone, wished rather to have found a barley corn: so ignorant be they how precious a jewel the Word of God is, that they choose rather the things of this world, which being compared to it, be less in value than a barley corn. If I would have given place to worldly reasons, these might have moved me; the foregoing of you and my children; the consideration of the state of my children, being yet young, apt and inclinable to vertue and learning, and so having the more need of my assistance; I was never called to be a Preacher or Minister; and (because of my sickness) fear of death in Prison before I should come to my answer, and so my death to be unprofitable. But these and such like, I thank my heavenly Father (which of his infinite mercy inspired me with his Holy Ghost, for his Sons sake, my onely Saviour and Redeemer) prevailed not in me. But when I had by the wonderful permission of God fallen into their hands, at the first sight of the She-

riffe, nature a little abashed; yet ere ever I came to the Prison, by the working of God and through his goodness, fear departed.—Little justice was shewed by Mr. Sheriffe; but the less justice a man findeth at their hands, the more consolation in conscience shall he find from God; for whosoever is of the world, the world will love him. After I came to Prison, and had reposed my self there a while, I wept for joy and gladness my belly full, musing much of the great mercies of God, & (as it were) saying to my self after this sort, O Lord, who am I, on whom thou shouldst bestow this thy great mercy, to be numbred among the Saints that suffer for the Gospels sake? And so beholding and considering on the one side my imperfection, unableness, sinful misery and unworthiness, and on the other side the greatness of Gods mercy, to be called to so high promotion, I was as it were amazed and overcome for a while with joy and gladness, concluding thus; O Lord, thou shewest power in weakness, wisdome in foolishness, mercy in sinfulness. Who shall let thee to choose where & whom thou wilt? As I have ever zealously loved the confession of thy Word, so ever thought I my self unworthy to be partaker of affliction for the same. Some travelling with me to be dismissed upon bonds, to them my answer was (to my remembrance) after this sort; Forasmuch as the Masters have imprisoned me, having nothing to burthen me withal, if I should enter into bonds, I should in so doing accuse my self: & seeing they have no matter to lay to my charge, they may as well let me pass without bonds, as with bonds. Secondly, if I shall enter into bonds, covenant and promise to appear, I shall do nothing but excuse, colour, and cloak their wickedness, & indanger my self nevertheless,

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being bound by my promise to appear.—Afterward debating the matter with my self, these considerations came into my head. I have from time to time with good conscience (God I take to record) moved all such as I had conference with to be no dalliers in Gods matters, but to shew themselves after so great a light & knowledge, hearty, earnest, constant, and stable in so manifest a truth, and not to give place one jot contrary to the same. Now thought I, if I shall withdraw my self, and make any shifts to pull my own neck out of the Coller, I shall give great offence to my weak Brethren in Christ, and advantage to the enemies to slander Gods Word. It will be said, he hath been a great emboldner of others to be earnest and fervent, to fear no worldly perils and dangers, but he himself will give no such example. Wherefore I thought it my bounden duty both to God and man, being (as it were) by the great goodness of God called and appointed hereunto, to set aside all fear, perils and dangers, all worldly respects and considerations, and like as I had before, according to the measure of my small gift, within the compass of my vocation and calling, from the bottom of my heart unfeignedly moved, exhorted, and perswaded all that profess Gods Word, manfully to persist in the defence of the same, not with sword and violence, but with suffering and loss of life, rather than to defile themselves again with the whorish abomination of the Romish Antichrist. So the hour being come with my fact & example to ratifie, confirm, and protest the same to the hearts of all true Believers, and to this end (by the mighty assistance of Gods holy Spirit) I resolved my self with much peace of conscience, willingly to sustain whatsoever the Romish Antichrist should do against me.

—When

—When Mr. *Warren* the Chancellor willed the chief Jaylor to carry me to the Bishop, I laid to his charge the cruel seeking of my death; and when he would have excused himself, I told him he could not wipe his hands so: He was as guilty of my blood before God, as though he had murthered me with his own hands. He departed from me, saying I needed not to fear if I would be of his belief. God open his eyes, and give him grace to believe this, which he and all of his inclination shall find (I fear) too true for their parts, that all they which cruelly, maliciously, and spitefully persecute, molest, and afflict the Members of Christ for their Conscience sake, and for the true testimony of Christs Word, & Cause them to be most unjustly slain and murthered, without speedy repentance shall dwell with the Devil & his Angels in the fiery lake everlastingly, where they shall wish and desire, cry and call, but in vain (as their right companion *Epulo*) to be refreshed of them, whom in this world they contemned, despised, disdained, as slaves, misers, and wretches—The Bishop laid to my charge my not coming to Church. Here I might have dallied with him, and put him to his proofs.—Notwithstanding I answered him through Gods merciful help, that I neither had nor would come at their Church, as long as their Mass was used there, to save (if I had them) five hundred lives.—The Bishop asking me who should judge the Word? I told him, Christ was content that the people should judge his Doctrine by searching the Scriptures, and so was *Paul*. Methinks ye should claim no farther priviledge nor preheminence than they had.—The Bishop telling me, He was my Bishop, and therefore I must believe him: If you say black is white (said I)

must

must I also say as you say, and believe the same, because you say it is so?—If you will be believed because you be a Bishop, Why find you fault with the people, that believed Mr. *Latimer*, Mr. *Ridley*, Mr. *Hooper*, *&c.* that were Bishops? Because they were Hereticks (said the Bishop) And may not you erre (quoth I) as well as they? I looked for learning at my Lords hand to perswade me, and he oppressed me onely with his Authority. He said I dissented from the Church, and asked me where my Church was before King *Edward's* time; I desired him to shew me, where their Church was in *Elias* time, and what outward shew it had in Christs time?—The tidings that I should be carried to *Lichfield* did at first somewhat discourage me, fearing least I should by reason of my great sickness through extream handling (which I looked for) have died in the Prison, before I should come to my answer: But I rebuked immediately with Gods Word this infidelity in my self, *&c.* after this manner, What make I of God? Is not his power as great in *Lichfield* as *Coventry*? Doth not his providence extend as well to *Lichfield* as *Coventry*? Was he not with *Habakkuk*, *Daniel*, *Meshach*, & *Jeremy* in their most dangerous imprisonments? He knows what things we have need of them. He hath numbred all the hairs of our head. The Sparrow falleth not to the ground without our heavenly Fathers will, much more will he care for us, if we be not faithless, whom he hath made worthy to be witnesses of his truth. So long as we put our trust in him, we shall never be destitute of his help, neither in prison, nor in sickness, nor in health, nor in death, nor before Kings, nor before Bishops. Not the Devil himself, much less one of his Ministers shall be able to prevail against us. With such

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like

like meditations I waxed chearful of good consolation and comfort. So that hearing one say, They could not provide Horses enough for us, I said, Let them carry us in a Dung-Cart for lack of Horses, if they list, I am well content for my part.—I told *Sepher* the Chancellors Servant, That they should have judgement without mercy, that shew no mercy, and this mercy I found at his hand at *Lichfield*. He put me into a Prison that same night, where I continued till I was condemned, in a place next to the Dungeon, *&c.* very cold, with small light, and there he allowed me a bundle of Straw instead of a Bed, without Chair, Form, or any other thing to ease my self withall. God of his mercy gave me great patience through prayer that night, so that if it had been his pleasure, I could have been contented to have ended my life.—In the time of my imprisonment I gave my self continually to prayer and meditation of the merciful promises of God, made unto all, without exception of persons, that call upon the Name of his dear Son Jesus Christ. I found in my self daily amendment of health of body, increase of peace in conscience, & many consolations from God by the help of his holy Spirit, & sometime (as it were) a taste and glimmering of the life to come, All for his onely Son Jesus Christs sake. To him be all the praise for ever and ever. The enemy ceased not many times sundry wayes to assault me: Oftentimes objecting to my conscience my own unworthiness of the greatness of the benefit to be accounted amongst those that suffer for Christ, for his Gospels sake. Against him I replied with the Word of God on this sort. What were all those whom God had chosen from the beginning to be his Witnesses, and to carry his Name before the

world?

world? Were they not men, as well subject to sin and imperfections, as other men be?— Who gave first unto him? What hast thou that thou hast not received? All have received of his fulness. They were no bringers of any goodness to God, but altogether receivers. They chose not God first, but God chose them. They loved not God first, but he loved them first: Yea he both loved and chose them when they were his enemies, full of sin and corruption, as well as void of all goodness.— He is and will be the same God, as rich in mercy, as mighty, as able, as ready, as willing to forgive sins without respect of persons to the worlds end of all them that call upon him. God is near, he is at hand, he is with all, with all (I say) and refuseth none, excepteth none, that faithfully in true repentance call upon him, in what hour, what place, or what time soever it be. It is no arrogancy nor presumption in any man to burden God (as it were) with his promise, and of duty to claim and challenge his aid, help, and assistance in all our perils, dangers, and distress, calling upon him not in the confidence of our own godliness, but in the trust of his own promises made in Christ.— His Word cannot lye, *Call upon me in the day of trouble, and I will hear thee, and thou shalt praise me.* I answered the enemy also on this manner; I am a sinner, and therefore unworthy to be a witness of this truth. What then? Must I deny his Word, because I am not worthy to profess it? What bring I to pass in so doing, but add sin to sin? What is greater sin than to deny the truth of Christs Gospel? *He that is ashamed of me or of my words* (saith Christ) *of him also will I be ashamed before my Father, and all his Angels.* I might also by the same reason forbear to do any of Gods Commandments. When I am provoked

Acts 24. *Rom.* 11. *Rom.* 4. *John* 1. *Psal.* 50.

voked to pray, the enemy may say to me, I am
worthy to pray, therefore I shall not pray, &c.

When the Bishop came to *Lichfield*—he per-
swaded me to be a Member of his Church, whic
had continued so many years. As for our Churc
(as he called it) it was not known, he said, but lat
ly in King *Edward*'s time. I professe my self to
a Member of that Church (said I) that is buildе
upon the foundation of the Prophets and Apostle
Jesus Christ being the head corner-stone. And th
Church hath been from the beginning (said I
though it bear no glorious shew before the worl
being ever for the most part under the Cross a
affliction, contemned, despised, and persecute
The Bishop contended on the other side that th
were the Church. So cried all the Clergy agai
the Prophets of *Jerusalem* (said I) saying, T
Church, the Church, &c. So much out of M
Glover's choice Letter.

*Pa.*427. After he was condemned, his heart was lumpi
and desolate of all spiritual consolation; where
upon fearing least the Lord had utterly withdra
he made his moan to Mr. *Austine Bernher*, his fa
miliar friend, telling him how he had prayed nig
and day to God, and yet had no sense of comf
from him. The Minister desired him to wait p
tiently the Lords leisure; and howsoever his pe
sent feeling was, yet seeing his cause was just,
exhorted him constantly to stick to the same, a
to play the man, not doubting but the Lord in h
good time would visit him, and satisfie his des
with plenty of consolation, whereof (said M
Bernher) he was right certain and sure, and ther
fore desired him, whenever any such feeling
Gods heavenly mercies should begin to touch h
heart, that then he should shew some significa
ther

thereof. The next day, as he was going to the place of his Martyrdome, and was come within sight of the Stake, although all the night before, praying for strength and courage, he could feel none; suddenly he was so mightily replenished with Gods holy comfort, and heavenly joys, that he cried out, clapping his hands to *Austine*, and saying in these words, *Austine*, He is come, he is come, &c. and that with such joy and alacrity, as one seeming rather to be risen from some deadly danger to liberty of life, than as one passing out of the world by any pains of death.

Godfrey.

When one called *Godfrey de Hammele* Heretick, he said, No Heretick, but an unprofitable Servant, yet willing to die for his Lord, and reckoning this death no death, but a life. Ward, pag. 157.

Goodman.

Mr. *Christopher Goodman*, an exiled Minister of Christ in Queen *Mary's* dayes, declaring the cause of all the then misery in *England*, and the onely way to remedy the same, writes as followeth from *Geneva*. *See his Sermon on Act. 4. 19. Enlarged and Printed at Geneva 1558. Pa. 216, &c.*

—If all in whom the People should look for comfort, be altogether declined from God (as in deed they appear to be at this present time in *England*, without all fear of his Majesty, or pity upon their Brethren)—Then assure your selves (dear Brethren and Servants of God) there can be no better counsel, nor more comfortable or present remedy (which you shall prove true, if God grant you his Spirit and Grace to follow it) then in continual and daily invocation of his Name, to rest wholly and onely upon him, make him your shield, buckler, and refuge, who hath so promised to be to all them that are oppressed and depend upon him;

to do nothing commanded against God and your conscience, prefering at all times the will of God to the will of men, saying & answering to all manner of persons, This God hath commanded, this we must do: That God hath forbidden, that we will not do. If you will rob us & spoil us for doing the Lords will, to the Lord must you make answer, and not to us; for his goods they are, and not ours. If ye will imprison us, behold you are oppressours; if ye will hang us, or burn us, behold ye are murtherers of them which fear the Lord.—And for our part, if you take from us this vile and corruptible life, we are sure the Lord will grant it us again with joy, and immortality, both of soul and body. If God give you grace to make this or the like answer, and strength to contemn their Tyranny, you may be sure to find unspeakable comfort & quietness of conscience in the midst of your danger, and greatest rage of Satan. And thus boldly confessing Christ your Saviour before men (as by the examples of thousands of your Brethren before your fa-
Pa. 118. ces God doth mercifully encourage you) you may with all hope & patience wait for the joyful confession of Christ again, before his Father and Angels in Heaven, that you are his obedient and dearly beloved Servants; being also assured of this, that if it be the will of God to have you any longer to remain in this miserable world, that then his Providence is so careful over you, & present with you, that no man or power can take away your life from you, nor touch your body any farther than your Lord and God will permit them, which neither shall be augmented for your plain confession, nor yet diminished for keeping of silence; for nothing cometh to the Servants of God by hap or chance, whose hairs of their heads are numbred.

Wherof

Whereof if ye be so assured, as ye ought, there can be nothing that should make you to shrink from the Lord. If they do cast you into Prison with *Joseph*, the Lord will deliver you: If they cast you to wild beasts and Lions, as they did *Daniel*, you shall be preserved: If into the Sea with *Jonas*, you shall not be drowned; or into the dirty dungeon with *Jeremy*, you shall be delivered; or into the fiery Furnace with *Shadrach*, *Meshach*, and *Abednego*, yet shall not be consumed. Contrariwise, if it be his good pleasure, that you shall glorifie his holy Name by your death, what great thing have you lost? changing death for life, misery for felicity, continual vexation and trouble for perpetual rest and quietness, chusing rather to die with shame of the world, being the Servants of God, than to live among men in honour, being the Servants of Satan, and condemned of God. Otherwise, if you give place to the wickedness of men to escape their malice and bodily dangers, you shew your selves therein to fear man, more than the mighty and dreadful God: him that hath but power of your body, and that at Gods appointment then God, himself, who hath power, after he hath destroyed the body, to cast both soul and body into hell fire, there to remain everlastingly in torments unspeakable. And moreover, that which you look to obtain by these sinful shifts, you shall be sure to lose with grief and trouble of conscience; for this saying of your Master being true and certain, that *They which seek to save their life* (meaning by any worldly reason or policy) *shall lose it*. What shall be their gains at length, when by dissimulation and yielding to Popish Blasphemy, they dishonour the Majesty of God to enjoy this short, miserable, and mortal life, to be cast from the favour of God,

P. 119.

P. 120.

Mat. 16.

and company of his heavenly Angels, to enjoy for a short time their goods and possessions among their fleshly and carnal Friends, when as their conscience within shall be deeply wounded with hell-like torments? when Gods curse and indignation hangeth continually over the heads of such, ready to be poured down upon them; when they shall find no comfort, but utter despair with *Judas*, who for this worldly riches (as he did) have sold their
Pa. 221. Master, seeking either to hang themselves with *Judas*, to murther themselves with *Francis Spira*, to drown themselves with Justice *Hales*, or else to fall into a raging madness with Justice *Morgan*? What comfort had *Judas* then by his money received for betraying his Master? was he not shortly after compelled to cast it from him, with this pitiful voice, *I have sinned in betraying innocent blood?*
Mat. 27.
Pa. 222. —Then, dear Brethren in Christ, what other reward can any of you look for, committing the like offences? — There is no trust but in God, no comfort but in Christ, no assurance but in his promise, by whose obedience onely you shall avoid all danger. And whatsoever you lose in this world,
Mat. 10. and suffer for his Name, it shall be here recompenced with double, according to his promise, and in the world to come with life everlasting, which is to find your life, when you are willing to lay it down at his Commandment. I am not ignorant how unnatural a thing it is, & contrary to the flesh, willingly to sustain such cruel death, as the Adversaries have appointed to all the Children of God, who mind constantly to stand by their profession, yet to the Spirit notwithstanding is easie & joyful; for though the flesh be frail, the Spirit is prompt
Pa. 223. and ready. Whereof (praised be the name of God) you have had notable experience in many of your Bre-

Brethren, very Martyrs for Christ, who with joy patiently, and triumphing have suffered and drunk with thirst of that bitter Cup, which nature so much abhorreth, wonderfully strengthened no doubt by the secret inspiration of Gods holy Spirit; so that there ought to be none among you so feeble, weak, or timerous, whom the wonderful examples of Gods present power and singular favour in those persons, should not encourage, bolden, and fortifie to shew the like constancy in the same Cause and Profession. Nevertheless great cause we have thankfully to consider the unspeakable mercy of God in Christ, who hath farther respect to our infirmity, that when we have not that boldness of Spirit to stand to the death, as we see others, he hath provided a present remedy, that being persecuted in one place, we have liberty to flee into another. When we cannot be in our own Countrey with a safe conscience (except we would make open profession of our Religion, which is every mans duty, and so be brought to offer up our lives in sacrifice to God in testimony that we are his) he hath mollified & prepared the hearts of Strangers to receive us with all pity and gladness, where you may be also not onely delivered from the fear of death, and the *Papistical* Tyranny, practised without all measure in that Countrey, but with great freedom of conscience hear the Word of God continually preached, & the Sacraments of our Saviour Christ purely and duely ministred without all dregs of Popery or Superstition of mans invention, to the intent that you being with others refreshed for a space, and more strongly fortified, may be also with others more ready and willing to lay down your lives at Gods appointment; for that is the chiefest grace of God, and greatest perfection, to fight even *P.* 314.

unto blood under Christs Banner, and with him to
Pa. 225. give our lives. But if you will thus flee (Beloved in the Lord) you must not chuse unto your selves places, according as you fancy, as many of us, who have left our Countrey have done, dwelling in Popish places among the enemies of God in the midst of impiety; some in *France*, as in *Paris*, *Orleance*, *Roan*; some in *Italy*, as in *Rome*, *Venice*, *Padua*, which persons in fleeing from their Queen, run to the Pope, fearing the danger of their bodies, seek where they may poyson their souls, thinking by this means to be less suspected of *Jezebel*, shew themselves afraid & ashamed of the Gospel, which in times past they have stoutly professed. And lest they should be thought favourers of Christ, have purposely ridden by the Churches and Congregations of his Servants, their Brethren, neither minded to comfort others there, nor to be comforted themselves; wherein they have shewed the coldness of their zeal towards Religion, & given no small occasion of slander to the Word of God, which they
Pa. 226. seemed to profess. — This manner of fleeing then is ungodly, &c. Neither is it enough to keep you out of the Dominions of Antichrist, and to place your selves in corners, you may be quiet and at ease, and not burthened with the charges of the poor, thinking it sufficient if you have a little exercise in your houses in reading a Chapter or two of the Scriptures, and then will be counted zealous persons, and great Gospellers; No Brethren, and Sisters, this is not the way to shew your selves manful souldiers of Christ, except you resort where his
Pa. 227. Banner is displayed, and his Standard set up, where the Assembly of your Brethren is, and his Word openly preached, and Sacraments faithfully ministred; for otherwise what may a man judge, but

that

that such either disdain the company of their poor Brethren, whom they ought by all means to help and comfort, according to that power that God hath given them for that end onely, and not for their own ease; or else that they have not that zeal to the House of God, the Assembly of his Servants, and to the spiritual gifts and graces (which God hath promised to pour upon the diligent hearers of his Word) as was in *David*, who desired, being a King, *Rather to be a dour-keeper in the House of God, than to dwell in the tents of the ungodly*, lamenting nothing so much the injuries done to him by his Son *Absalom* (which were not small) as that he was deprived of the comfortable exercises in the Tabernacle of the Lord, which then was in Sion. Neither doth there appear in such persons that greedy desire (whereof *Isaiah* makes mention) which ought to be in the Professours of the Gospel, who never would cease or rest, till they should climb up to the Lords hill, meaning the Church of Christ, saying one to another, *Let us ascend to the hill of the Lord, to the house of the God of Jacob, and he will teach us his wayes, and we shall walk in his footsteps; for the Law shall come forth of Sion, and the Word of the Lord from Jerusalem.* Which zeal the Prophet doth not mention in vain, but to shew what a thirst and earnest desire should be in true Christians, and how the same appeareth in seeking and resorting to those places, where it is set forth in greatest abundance and perfection, as was after Christs Ascension in *Jerusalem*. And as that zeal shewed them to be of Christ, by the like must we be judged Christians also, that if we flee for Christ, the places whereunto we flee, may bear witness for what cause we are fled. Neither is it a sufficient excuse which many alledge, that they believe to be saved

Psal. 84.

Ps. 228.

Isa. 2.

Ps. 119.

by Christ, that they have sufficient knowledge of their duty, and the rest they can supply by their own diligence. I dare say their faith is not so much, but they had need to desire with the Apostles, *Lord, encrease our faith.* And if they will so confess, why do they forsake the chiefest means that God hath ordained, which is the open Congregations of his people, where his Word, the fountain of Faith, is most purely preached, and where the godly Examples of others may be a sharper spur to prick them forward; and as for the knowledge and diligence of such, there may be no buckler to defend their doings; for if they have those gifts whereof they boast, where may they better bestow them than in the Church of God? except they will say they are born to themselves, and have the gifts of God, which he would have common to others, applyed to their own private fancy, which is to lap them up in a clout, and not to put them forth to the vantage of the owner, as did the unprofitable Servant, and as do all they to whom God hath given either learning, counsel, or worldly substance, who either for the strength of Cities, pleasantness of the air, traffick, or merchandize, or for any other worldly respect or policy do absent themselves from the Congregation and company of their poor Brethren, where Christ hath advanced his Standard, and blown his Trumpet. If God then give you not strength at the first to stand in his Profession to the death, nor that you cannot be quiet in conscience, abiding in your Countrey, you see how his mercy hath given you liberty to kill, and what places he hath appointed you to flee unto, that is, where you may do good to your selves and others, where ye may be free from Superstition and Idolatry, where your faith may be encreased

Pa. 230.

and

and not diminished, and your selves strengthened, and confirmed, and more strongly armed. But if you in tarrying will neither stand manfully to Christ your Master, but betray him, doing as the *Papists* do; nor yet with thanks use this remedy, that God hath granted to our infirmity, to resort to his Churches, godlily instituted, what answer shall ye be able to make to his Majesty, when he shall call for an account of your doings? How shall you avoid his wrathful indignation, now ready to be poured upon his enemies? — For in taking part with their impiety, you must be partakers of their Cup likewise. Neither is this any new or hard Doctrine, that may exceed your capacity, but may rather be termed your A. B. C. and first Principles, wherein none ought to be ignorant. That if we will be Christs Scholars, we must learn to bear his Cross, and to follow him, not to cast it off our shoulders with the enemies, and run from him. —Be no more deceived in so plain a matter. *If the Lord be God, follow him, if Baal be God, go after him.*—Let not the example of any lead you into errour, for men are but mortal. Trust in the Lord, for he is a sure rock.—Trust not your own shifts, for they will deceive you. Mark the end of others, and in time be warned. These Lessons are hard to the flesh, but easie to the spirit. The way of the Lord is a strait path, but most faithful, sure and comfortable.—From *Geneva* this first of *Jan. An.* 1558. *Pa.* 233.

Goose.

John Goose (burnt in *England An.* 1473.) being prest by the Sheriff of *London* to recant, and so deliver himself from death, answered, That for his Clarks *Martyrology pag.* 57.

Religion he was at a pass, and neither could nor would recant the same.

Fox, *Vol.* 1. *pag.* 939. When the Sheriff gave him some meat, of which he did eat heartily, he said to the standers by, I eat now a good and competent Dinner, for I shall pass a sharp shower, before I go to Supper.

Gordius.

Fox, *Vol.* 1. *pag.* 117. When a solemn Feast was celebrated in *Cæsarea*, in honour to *Mars*, *Gordius* a Citizen thereof, who had been a Centurion, and had chosen exile for sometime in the heat of Persecution, left the Desert wherein he lived in exile, and got him up into the chief place of the Theater, and with a loud voice cried out, Behold, I am found of them that sought me not, and to those that asked not for me, have I openly appeared.

The Sheriff asking him, who he was, from whence he came, and for what he came thither; I am come (said he) to publish, that I set nothing by your desires against the Christian Religion, but that I profess Jesus Christ to be my hope and safety.

The Sheriff threatning him with all kind of torments; It would be to me a damage (said he) if I should not endure divers torments for Christs Cause.

When he was tormented, he lifted up his eyes to Heaven, saying, *The Lord is my helper, I will not fear the thing that men can do unto me; I will learn no evil, for thou Lord with me.*

He blamed the Tormentors if they favoured him at all.

The Sheriff promising great things, if he would deny Christ; It lieth not in you (said he) to place any in Authority, which be worthy to have a place in Heaven.

When

When he was led out of the City to be burnt, many with tears beg'd him to save himself, but he said, Weep not, I beseech you, for me, but rather for those that bring us to the fire; and thereby purchase Hell fire to themselves. Truly I am ready for the Name of Christ to suffer a thousand deaths, if need were.

Some perswading him to deny Christ with his tongue, and to keep his Conscience to himself: My tongue (said he) which by the goodness of God I have, cannot be brought to deny the Author and giver of it; for with the heart we believe unto righteousness, and with the mouth we confess unto salvation.

Gorgius.

When the Tyrant offered *Gorgius* promotion: Have ye any thing (said he) equal to, or more worthy than the Kingdom of Heaven. Ward, *pag.* 141.

Gonzalve.

Mr. *John Gonzalve* a famous Preacher in *Sevil*, was often observed in all his Sermons to aim at this mark, To deliver mens minds from that blind conceit of meriting by works, that so way might be made for justification onely by faith in Christ Jesus, and deeply to ingraft in them the knowledge of the sole merit of his plenary satisfaction. Fox, *Vol.* 3. *Cont. p.* 12.

When he was led to the place of his Martyrdome, he never shewed the least sign of his being dismay'd, but contrariwise with great constancy and courage of heart standing above all the people, to whom he had formerly preached and delivered the pattern of sound doctrine, he began with a loud voice to recite the Psalm, which begins thus, *O Lord, my Rock, be not thou silent to me, &c.* He changed not his countenance upon the Scaffold; though they had gagged him there, because he com- *Pag.* 13. *Psa.* 28. 1

comforted and freely exhorted one of his Sisters to be constant.

When the time was come that those which should be burned were brought to the place of Execution, they were every one commanded to recite the Articles of their belief; which they willingly did: but when they came to the Article, *I believe the holy Catholick Church*, they were bid to add the word *Romane*, but they were silent. Then did the Monks and Friers importune *Gonzalve*'s Sisters, *&c.* to repeat the word *Romane*, who answered, They would if they might hear *Gonzalve* pronounce it. He being ungagged, the first word he spake was, That they should be of good courage, and not to add one word more than what they had recited.

Grange.

Fox, *Vol.* 3. *Cent.* p. 39. The Bishop of *Arres* telling Mr. *Peregrine de la Grange*, that he was sorry to see him in that condition in Prison. Sir (said he) as for the base estate in which you now see me, God hath so comforted me therein with his grace, that I do without any great difficulty patiently suffer what he hath pleased to lay upon me; yea, I praise and bless his Name, that he hath ballanced the weight of my afflictions, according to the strength which he hath given me, so as I sink not under the burden; for as my sufferings in Christ abound, he causeth his consolations by Christ to abound in me also.

2 *Cor.* 1. 3. It is usual (said the Bishop) with such as you are to glory in this kind of speech; for as soon as any afflictions do befall you, you by and by stile them the sufferings of Christ; and if any of you be put to death, than it is for Gods truth: but when things are laid to the touchstone, the matter is nothing so, nor so. Sir (said Mr. *Grange*) if your meaning be

be of such as have died for the Doctrine, for which I am bound with this Chain, and thus fettered with Irons, I doubt not but they have given such a reason of their Faith, that whosoever shall read their Answers, and weigh the same without partiality, must needs judge as we do. And for my own part, I am ready to make it good, That the Doctrine I now hold and teach, is according to godliness, taken out of the pure Fountains of the holy Scriptures, without adding thereto, diminishing or varying any way therefrom. We read (said the Bishop) that in all times men have been wont to shelter themselves under the title of Gods Word, even the old Hereticks, *&c.* I am not ignorant hereof (said Mr. *Grange*) in regard that Satan knows how to transform himself into an Angel of light, thereby to establish his delusions, causing darkness to be taken for light: But the Holy Ghost, who is the Spirit of truth, hath in such wise discovered his juglings, that none are deluded thereby, but those who at noon day close their eyes that they may not behold the light. Do you think (said the Bishop) that the Holy Ghost hath given you such an illumination, that the truth should onely be revealed to you, and to none other. God forbid Sir (said Mr. *Grange*) I should have any such thought. I am not of the mind of those Dreamers, who brag of their having particular Revelations of the Holy Spirit, but I speak of an ordinary and general Revelation, such as is taught us out of the Bible, *&c.*

1 *Tim.* 6. 3. *Deut.* 12. 32.

I am neither *Calvinist* nor *Papist*. I am a Christian; and what I hold concerning Religion is taken out of Christs Doctrine, who is the onely Doctor of his Church. What *Calvin* hath taught conformable to the Word of God, I am of the same

same mind with him. And whereas you call your Religion the Old Religion, and ours the New, it troubles me not at all; since the Father of Lies hath long since forged the same, to disgrace the Truth, &c.—

See pa. 39, 40, 41, 42. In his dispute with the Bishop concerning the Real Presence, &c. We may see what holy boldness mixed with meekness the Lord had endued this holy Servant of his with.

When the Provost gave him and Monsieur *de Bretz* (of whom before) notice, that they should die that day, they magnified God for his goodness and gave the Provost thanks for the good news which he had brought them. Monsieur *la Grange* going to the rest of the Prisoners, said, I am this day to die for the Truth, and then the heavenly inheritance is prepared for me. My name is written in the Book of Life, never to be blotted out, because the gifts and calling of God are without repentance.—

Pag. 43. *Phil.* 4. 3 *Rom.* 11. 29.

He called for a Brush to brush his Hat & Cloak, causing his Shoes to be blacked; for now (said he) I am bidden to the marriage of the Lamb, where I am to feast with him for ever and ever.

Being askt, Whether he meant to suffer with those Shackles on his heels? I would I might (said he) yea and that they would bury them with me too, that they might manifest the inhumanity of my adversaries. He told his friends, he felt such joy of the Holy Ghost in his heart, that he could not with tongue express; adding, that God shewed him a thousand times more favour by taking him after this manner out of this transitory life, than if he had let him die in his bed by sickness; for now I shall die (said he) enjoying the benefit of all the powers of my soul, praying the Lord to have mercy on me.

Mon-

Monſieur *la Grange* and *de Brez* were ſentenced to be hang'd for adminiſtring the Lords Supper againſt an expreſs charge by the King given them to the contrary.

When *la Grange* was upon the Ladder, he proteſted with a loud voice, that he died onely for preaching to the people the pure truth of God, taking Heaven and Earth to witneſs the ſame with him.

Gratwick.

Mr. *Stephen Gratwick*, ſeeing the Biſhops that ſate upon to laugh, ſaid unto them, Why do ye laugh? Are ye confederate together for my blood, and therein triumph? You have more cauſe to look weightily upon the matter; for I ſtand here before you upon life and death. But you declare your ſelves what you are. You are lapped in Lambs apparel, but you are bent to have my blood.— Fox *Vol.* 3. *pag.* 790.

Seeing you will have my blood, let me ſay a little more for my ſelf: On Sunday laſt you preached this Truth, If any man think himſelf Religious, and bridleth not his tongue, the ſame man's Religion is vain: And yet in the mean time you ſeduced your tongue to ſlander us poor Priſoners there preſent in Iron bands, burdening us with the names of Arrians, Herodians, Anabaptiſts, Sacramentarians, Pelagians: And when we ſtood up to purge our ſelves thereof, you ſaid, You would cut out our tongues, and cauſe us to be pulled out of the Church by violence. But there you gave your ſelf a ſhrewd blow, *&c.*— *Pa.* 792.

Being asked by the Biſhop of *Wincheſter* if he would recant, he ſaid, My faith is grounded more ſtedfaſtly than to change in a moment. It is no proceſs of time can alter me, unleſs my faith were as the waves of the Sea.

When

When he was condemned, he desired God with a loud voice, That he would not lay his blood to their charge if it were his good will.

Green.

Fox, *Vol.* 3. *pag.* 612. Mr. *Bartlet Green* wrote in Mr. *Bartram Calthr* Book a little before his death, thus.—Two thi have very much troubled me whilst I was in Temple, Pride and Gluttony, which under colour of Glory and good Fellowship, drew almost from God.—

Forsomuch as vain-glory is so subtile an adv sary, that almost it woundeth deadly, ere eve man can perceive himself to be smitten, therefo we ought so much the rather by continual pray to labour for humbleness of mind. Gluttony b ginneth under a charitable pretence of love a society, and hath in it most uncharitableness —Let us therefore watch and be sober; for o adversary the Devil walketh about like a roari Lion, seeking whom he may devour. *Vale (mi Be trame) & mei memineris, ut semper simillimi, effic mur. Vale, &c.* Farewell (my *Bartram*) and re member me, that we may be alwayes like, Far well at *Newgate Jan.* 20. *A.* 1556.

Pa. 613. In his Letter to Mr. *Philpot*.—Being accus that I spake against the real Presence, and the Sa crifice of the Mass, and that I affirmed that the Church was the Church of Antichrist: I confess it, and that I would continue therein, though no maintain it by learning, my conscience being sa tisfied in the truth, which is sufficient to my salva tion. —I told Mr. *Welch*, Forasmuch as it plea seth you to use me so familiarly (for he behave himself towards me, as though I had been his equal) I shall open my mind freely to you. I con sider my youth, lack of wit and learning, whi

wou

would God it were but a little under the opinion that some men have of me: But God is not bound to time, wit, or knowledge, but rather chooseth the weak things of the world to confound the mighty, neither can men appoint bounds to Gods mercy; *For I will shew mercy on whom I will shew mercy.* There is no respect of persons with God, whether he be old or young, rich or poor, wise or foolish, Fisher or Basket-maker. God giveth knowledge of his truth, through his free grace, to whom he list.— Now I am brought hither before a great many Bishops and learned men to be made a fool and a laughing-stock, but I weigh it not a rush; for God knoweth that my whole study is to please him: Besides that, I care not for mans pleasure or displeasure. *Rom. 9.* *James 1.*

As he was going to *Newgate* (after he was condemned) there met with him two Gentlemen, that seeing him burst out into tears, to whom Mr. *Green* said, Ah my friends, is this your comfort you are come to give me? Must I who needed to have comfort ministred to me, become now a comforter of you?— *Pa. 1627.*

When he was going to, and was at the Stake, he repeated this Distich,

Christe Deus, sine te spes est mihi nulla salutis,
Te duce vera sequor, te duce falsa nego.

In English thus,

O Christ my God, sure hope of health,
Besides thee I have none,
The truth I love and falshood hate,
By thee my guide alone.

These Verſes he wrote in a Book of Mr. *Huſſey's* of the Temple.

Behold thy ſelf by me,
Such one was I as thou,
And thou in time ſhall be,
Even duſt as I am now!

Birtlet Green.

Pa. 628. In his Letter to his Friends of the Temple.—Very Friends are they, which are knit together by the knot of Charity. Charity doth not decay, but increaſe in them that die faithfully.—If thy Friend be out of ſight, is thy friendſhip ended?—If he be carried into Heaven, is Charity hindred thereby? The Fathers of the Primitive Church gave thanks for their Friends that died in the Faith, to prove that Charity died not with Death.—What ſaith Saint *Paul*, *We are members of his body, of his fleſh, and of his bones; we are members one of another.* Is the hand or Arm, Foot or Leg, a member, when it is diſſevered from the body? What is it that couples us, but love? When all things ſhall fail, love faileth never. Hope hath his end, when we get that we hoped for. Faith is finiſhed in Heaven. Love endureth for ever: Spiritual love, I mean; for carnal love, when that which we love is loſt, doth periſh with the fleſh. Neither was that ever but fleſhly love, which by diſtance of place or ſevering of bodies, is parted aſunder.—If we keep Chriſts commandment in loving each other, as he loved us, then ſhould our love be everlaſting. This friendſhip *Paul* felt, when it moved him to ſay, *That neither length nor breadth, neither height nor depth, ſhould ſever him from the love of Chriſt.* Now you may ſay, Why writeſt thou

thou this? Truly to the end, that if our friendſhip be ſtable, you may accompliſh this the laſt requeſt of your Friend, &c. —Mr. *Fleetwood*, I beſeech you remember *Wittrance* and *Cook*, two ſingular men among common Priſoners. Mr. *Fernham*, Mr. *Bell*, and Mr. *Hoſſey* (as I hope) will diſpatch *Palmer* and *Richardſon*, with his companions. I pray you Mr. *Palmer* think on *J. Grove*, an honeſt poor man, *Traiford* and *Rice Apprice* his Accomplices. My Couſin *Thomas Witton* (a Scrivener in *Lombard-ſtreet*) hath promiſed to further their delivery, at the leaſt he can inſtruct you which way to work. I doubt not but that Mr. *Bowyer* will labour for Goodwife *Cooper* (for ſhe is worthy to be holpen) and *Berard* the *Frenchman*. There be alſo divers others well-diſpoſed men, whoſe deliverance if you will not labour for, yet I humbly beſeech you to ſeek their relief.—For theſe and all other poor Priſoners I make this my humble ſuit and prayer to you all my eſpecial good Friends, beſeeching you by all the bonds of amity, in the bowels of mercy, to tender the caſes of miſerable Captives. Help to cloath Chriſt, viſit the Afflicted, comfort the Sorrowful, and relieve the Needy. The very God of peace guide your hearts to have mercy on the poor, and love faithfully together. *Amen.*

This preſent *Monday* when I look to die, and to live for ever.

Yours for ever,

Bartlet Green.

In his Letter to Mrs. *Elizabeth Clark*.—I ſhall not ceaſe with continual Prayer to labour for you,

desiring Almighty God to increase that which he hath long since begun in you, of sober life, and
1 *Tim.* 5. earnest zeal towards his Religion, *She that is a true Widow and friendless, putteth her trust in God, continuing day and night in supplication and prayer; but she that liveth in pleasure is dead, even yet alive.* And verily she is a true widow, that hath married Christ, forsaking the vanities of the world, and the lusts
1 *Cor.* 7. of the flesh; *For as the married woman careth how to love and serve and please her Husband, so ought the Widow to give all her soul and heart, thoughts and words, studies and labours, faithfully to love God, vertuously to bring up her children and houshold, and diligently to provide for the poor and oppressed—Not to live in pleasure, but to watch unto prayer, stedfastly*
Luke 2. *laying up all her trust in God.* Of *Anna* it is written, *That she never went out of the Temple, but served God with fasting and prayer night and day,—to bring up her children and houshold godly in the nurture and in-*
Ephes. 6. *formation of the Lord.*—There are most manifest examples against Parents for the offences of Children. Contrariwise how greatly might *Hanna* rejoyce over *Samuel* her Son, whom she had brought
Ps. 62. 9. up in the House of the Lord?—But above all Widows, thrice blessed was the happy Mother of the seven Sons, that so had instructed them in the fear of the Lord, that by no torments they would shrink from the love of his Truth?—To be liberal to Strangers, to wash the Saints feet,
1 *Tim.* 5. and minister to them in their adversity. Saint *Paul* (as though they onely had been therefore meet) appointed onely Widows to minister to the Saints, and to gather for the poor.—Alas! That Christ so hungreth, and no man will feed him; is so sore oppress with thirst, and no man will give him drink; destitute of all lodging, and

not

not relieved; sick, and not visitted; imprisoned, and not seen. In times past men could bestow large sums of money on Copes, Vestments, and Ornaments of the Church: why rather follow we not St. *Ambrose* his example, who sold the same for the relief of the poor; or *Chrysostom*'s command, who willed first to deck and garnish the living Temple of God? But alas! such is the wickedness of these our last dayes, that nothing moves us, neither the pure Doctrine, the godliness of life, nor good examples of the Ancient Fathers. If in any thing they erred, that will their charitable children embrace, publish and maintain with sword, faggot and fire: but all in vain they strive against the stream; for though in despite of the Truth, by force of the ears of crafty perswasion, they may bring themselves into the haven of Hell; yet can they not make all men believe that the banks move while the ship saileth, nor ever shall be able to turn the direct course of the stream of Gods Truth.—

In another Letter.—*Better is the day of death* (saith *Solomon*) *than the day of birth.*—*Happy are the dead that die in the Lord.* Man of woman is born in travel to live in misery; man through Christ doth die in joy to live in felicity: he is born to die, and dieth to live. Strait as he cometh into the world with cries he uttereth his miserable estate; strait as he departeth with Songs he praiseth God for ever. Scarce yet in his cradle, three deadly enemies assault him, after death no Adversary may annoy him; whilst he is here he displeaseth God, when he is dead, he fulfilleth his will.—Here he dieth every hour, there he liveth continually; here is sin, there is righteousness; here is time, there is eternity, here is hatred, there is love; here is pain,

there is pleasure; here is misery, there is felicity. —Seek therefore the things that are above, &c.

Grey.

Fox, Vol 3 pag. 23, 14, &c. The Lady *Jane Grey*, Daughter to the Duke of *Suffolk*, whose Mother was Daughter to *Mary*, King *Henry* the Second's Sister, having personated a Queen for ten dayes, and upon Queen *Maries* Proclamation being imprisoned, the Queen sent Mr. *Fecknam* to her, two dayes before her death to commune with her, and reduce her from the Doctrine of Christ to Queen *Maries* Religion. The Pag. 31. effect of which communication here followeth. Madam (said *Fecknam*) I lament your heavy Case, &c. You are welcome unto me Sir (said the Lady *Jane*) if you come to give me Christian Exhortation. And as for my heavy Case (I thank God) I do so little lament it, that rather I account the same for a more manifest Declaration of Gods favour towards me, than ever he shewed me at any time before; and therefore there is no cause, why either you or other which bear me good will, should lament or be grieved with this my Case, being a thing so profitable for my souls health. I am here come (said he) from the Queen and Council to instruct you in the true Doctrine of the right Faith, &c. I heartily thank the Queen (said she) who is not unmindful of her humble Subject, & I hope no less that you will do your duty therein, both truly and faithfully. What is then (said he) required of a Christian? To believe (said she) in God the Father, Son, and Holy Ghost, three Persons and one God. What (said he) is there nothing else required or looked for in a Christian, but to believe in him? Yes (said she) We must love Pag. 32. him with all our heart, with all our soul, and with all our mind, and our Neighbour as our self. Why then (said he) faith justifies not, and saveth not.

Yes

Yes verily (said she) *Faith* (as *Paul* saith) *onely iustifies*. Why (said he) St. *Paul* saith, *If I have all faith without love, it is nothing*. True (said she) for how can I love him, whom I trust not? or how can I trust him, whom I love not? Faith and love go both together, and yet love is comprehended in faith. How must we love our Neighbour? (said he) To love our Neighbour (said she) is to feed the hungry, to cloath the naked, and give drink to the thirsty, and to do to him as we would do to our selves. Why then (said he) it is necessary unto salvation to do good works also, and it is not sufficient onely to believe. It is meet (said she) that a Christian in token that he follows his Master Christ to do good works, yet may we not say, that they profit to our salvation; for when we have done all, we be unprofitable servants, and faith onely in Christs blood saveth us. How many Sacraments are there? (said he) Two (said she) The one the Sacrament of Baptisme, by which I am washed with water, & regenerated by the Spirit, & that washing is a token to me that I am a child of God: the other the Sacrament of the Lords Supper, which offered to me is a sure seal and testimony that I am by the blood of Christ, which he shed for me on the Crosse, made partaker of the everlasting Kingdome. There are seven (said he) By what Scripture (said she) find you that. Well (said he) we will talk of that hereafter. What do you receive in the Sacrament of the Lords Supper? Do you not receive the very body and blood of Christ? No surely (said she) I believe that the Supper I neither receive flesh nor blood, but Bread and Wine, which Bread, when it is broken, and Wine, when it is drunken, putteth me in remembrance, how that for my sins, the Body of Christ was broken, & his Blood shed on the Crosse,

and with that Bread and Wine I receive the Benefits that come by the breaking of his Body, & shedding of his Blood for our sins on the Cross. Why (said he) doth not Christ speak these words, *Take, eat, this is my Body?* Require you any plainer words? Doth he not say it is his Body? I grant he saith so (said she) and so he saith, *I am the Vine, I am the Door*, and yet is not the Vine, or the Door. Doth not St. *Paul* say, *He calleth things that are not, as though they were.*

Rom. 4.

—When *Fecknam* took his leave, he said, That he was sorry for her; for I am sure (said he) that we two shall never meet. True it is (said she) that we shall never meet, except God turn your heart; for I am assured, unless you repent & turn to God, you are in an evil case, and I pray God in the Bowels of mercy, to send you his Holy Spirit.—

In her Letter to her Father.—Father, although it hath pleased God to hasten my death by you, by whom my life should rather have been lengthened; yet can I so patiently take it, as I yield to God more hearty thanks for shortening my woful dayes, than if all the world had been given unto my Possessions with life lengthened at my own will.—Although my death at hand to you seem right woful, to me there is nothing that can be more welcome, than from this vale of misery to aspire to that heavenly Throne of all joy and pleasure, with Christ our Saviour; in whose stedfast faith (if it be lawful for the Daughter so to write to the Father) the Lord that hitherto hath strengthened you, so continue you, that at last we may meet in Heaven, with the Father, the Son, and the holy Ghost.

Pag. 33.

In her Letter to Mr. *Harding* (formerly her Fathers Chaplain, and a zealous Preacher of the Gospel, but then turn'd *Papist*) she writes thus.—As

oft

oft as I call to mind the dreadful and fearful saying of God, *That he which layeth hold on the Plough, and looketh back, is not meet for the Kingdome of Heaven*; and on the other side, the comfortable words of our Saviour Christ to those, *That forsaking themselves do follow him.* I cannot but marvel at thee, and lament thy Case, who seemed sometime to be the lively Member of Christ, but now the deformed Imp of the Devil; sometime the beautiful Temple of God, but now the filthy and stinking Kennel of Satan; sometime the unspotted Spouse of Christ, but now the shameless Paramour of Antichrist; sometime my faithful Brother, but now a Stranger & an Apostate; sometime a stout Christian Souldier, but now a cowardly Run-away: yea, when I consider these things, I cannot but cry out upon thee, thou seed of Satan, and not of *Judah*, whom the Devil hath deceived, the world hath beguiled, and the desire of life subverted, and made thee of a Christian an Infidel. Wherefore hast thou taken the Testament of the Lord in thy mouth? Wherefore hast thou instructed others to be strong in Christ, when thou thy self dost now so shamefully shrink, & so horribly abuse the Testament and the Law of the Lord? When thou thy self preachest not to steal, yet most abominably stealest, not from men, but from God, and committing most hainous sacriledge, robbest Christ thy Lord of his right members, thy body & soul, and choosest rather to live miserably with shame to the world, than to die, and gloriously with honour reign with Christ, in whom, even in death is life? Why dost thou now shew thy self most weak, when indeed thou oughtest to be most strong? The strength of a fort is unknown before the assault, but thou yieldest thy hold, before any battery be made. Oh wretched and unhappy man, what art Luke 9.

thou

thou but dust and ashes? and wilt thou resist thy Maker, that fashioned and framed thee? Wilt thou now forsake him that called thee from the customegathering of the *Romish* Antichristians, to be an Ambassadour and Messenger of his Word? He that first framed thee, and since thy first Creation and Birth preserved thee, nourished and kept thee, yea and inspired thee with the Spirit of Knowledge (I cannot say of grace) shall he not now possess thee? Darest thou deliver up thy self to another, being not thine own, but his? How canst thou, having knowledge, or how darest thou neglect the law of the Lord, and follow the vain traditions of men; and whereat thou hast been a publick Professor of his Name, become now a Defacer of his glory? Wilt thou refuse the true God, and worship the invention of man, the golden Calf, the whore of *Babylon*, the *Romish* Religion, the abominable Idol, the most wicked Mass? Wilt thou torment again, rent and tear the most precious Body of our Saviour Christ with thy bodily and fleshly teeth? Wilt thou take upon thee to offer up any Sacrifice unto God for our sins, considering that Christ *offered up himself* (as *Paul* saith) *upon the Cross a lively Sacrifice once for all.* Can neither the punishment of the *Israelites*, (which for their Idolatry they oft received) nor the terrible threatnings of the Prophets, nor the curses of Gods own mouth, fear thee to honour any other God than him? Dost thou so regard him that spared not his dear & onely Son for thee, so diminishing, yea utterly extinguishing his glory, that thou wilt attribute the praise and honour due unto him to the Idols, which have mouths, and speak not, eyes and see not, ears and hear not, which shall perish with them that made thee.—Confounded be all they that worship them.—Christ offereth up him-

Ps. 34.

himself once for all, and wilt thou offer him up again daily at thy pleasure? But thou wilt say, thou dost it for a good intent. Oh sink of sin! Oh child of perdition! Dost thou dream therein of a good intent, where thy conscience bears thee witness of Gods threatned wrath against thee? How did *Saul*, how for that he disobeyed the Word of the Lord for a good intent, was thrown from his worldly and temporal Kingdome?—Wilt thou for a good intent dishonour God, offend thy Brother, and danger thy soul, wherefore Christ hath shed his most precious blood? Wilt thou for a good intent pluck Christ out of Heaven, and make his death void, & deface the triumph of his Cross by offering him up daily? Wilt thou either for fear of death, or hope of life, deny and refuse thy God, who enriched thy poverty, healed thy infirmity, and yielded to thee his Victory, if thou couldst have kept it? Dost thou not consider, that the thread of thy life hangeth upon him that made thee, who can (as he please) either twine it harder to last the longer, or untwine it again to break the sooner? Dost thou not then remember the saying of *David*, *When thou takest away thy Spirit (O Lord) from men, they die, and are turned again to their dust; but when thou lettest thy breath go forth, they shall be made, and thou shalt renew the face of the earth.* Remember the saying of Christ in his Gospel; *Whosoever seeketh to save his life shall lose it, but whosoever will lose his life for my sake shall find it.* Again, *Whosoever loveth Father or Mother above me, is not meet for me. He that will follow me, let him forsake himself, and take up his Cross, and follow me.* What Cross? the Cross of infamy and shame, of misery, and poverty, of affliction and persecution for his Names sake. Let the oft falling of these Heavenly Showres pierce thy stony heart. Let the two edged

Psa. 104.

Mat. 10.

ed sword of Gods holy Word sheer asunder the sinews of worldly respects, even to the marrow of the carnal heart, that thou mayest once again forsake thy self, and embrace Christ, and like as good subjects will not refuse to hazard all in the defence of their earthly and temporal Governour, so fly not like a white-liver'd Milk-sop from the standing wherein thy chief Captain Christ hath set thee
Psa. 16. in array of this life. Fight manfully, come life, come death, the Quarrel is Gods, and undoubtedly the Victory is ours. But thou wilt say, I will not break unity; what? not the unity of Satan and his members? not the unity of darkness? not the agreement of Antichrist and his adherents? —*Tully* saith of Amity, *Amicitia non est nisi inter bonos.* But mark my Friends; yea Friend, if thou beest not Gods enemy, there is no unity, but where Christ knitteth the knot among such as he is.—The agreement of all men is not an unity, but a conspiracy. Thou hast heard some threatnings against those that love themselves above Christ, and against those that deny him for love of life; saith he not, *He that*
Mat. 10. *denies me before men, I will deny him before my Father in Heaven.* And to the same effect writeth *Paul*, *It is impossible that they which were once enlightened, and have tasted of the Heavenly Gift, and were partakers of the Holy Ghost, and have tasted of the good Word of God, if they fall away, &c. should be renewed again by*
Heb. 10. *repentance.* And again, *If we shall willingly sin after we have received the knowledge of his Truth, there is no oblation left for sin, but the terrible expectation of judgement and fire, which shall devour the adversaries.* Thus *Paul* writeth, and this thou readest, and dost thou not quake and tremble? Well, if these terrible & thundring threatnings cannot stir thee to cleave unto Christ, and forsake the world; yet let the sweet con-

consolation and promises of the Scriptures, let the example of Christ and his Apostles, holy Martyrs and Confessours incourage thee to take faster hold of Christ. Hearken what he saith, *Blessed are you when men revile you, and persecute you for my sake: Rejoyce and be glad, for great is your reward in Heaven; For so persecuted they the Prophets, that were before you.* Mat. 5. Hear what *Isaiah* saith, *Fear not the curse of men, be not afraid of their blasphemies; for worms and moths shall eat them up like cloath and woll, but my righteousness shall endure for ever, and my saving health from generation to generation. What art thou then* (saith he) *that feareſt a mortal man, the child of man, which fadeth away like the flower, and forgetteth the Lord that made thee, that spread out the Heavens, and laid the foundation of the earth? I am the Lord thy God, that maketh the sea to rage, and be still, whose Name is the Lord of Hosts: I shall put my Word in thy mouth, and defend thee with the turning of the hand.* Christ also saith unto his Disciples, *They shall accuse you, and bring you before Princes and Rulers for my Names sake; and some of you they shall persecute and kill; but fear you not, and care you not what you shall say; for it is the Spirit of your Father that speaketh within you, even the hairs of your head are all numbred. Lay up treasures for your selves, where no thief cometh, nor moth corrupteth. Fear not them that kill the body, but are not able to kill the soul; but fear him that hath power to destroy both soul and body. If ye were not of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.* Let these and such like consolations taken out of Scriptures, strengthen you to Godward. Let not the examples of holy men & women go out of your mind, as *Daniel* and the rest of the Prophets, of the three children, &c.—Return, re-

Isa. 51. Luke 12. Mat. 13. Pag. 35. Mat. 10. John 15.

return again into Christs war, and as becometh a faithful warriour, put on that armour that St. *Paul* teacheth to be most necessary for a Christian man. And above all things take unto you the shield of Faith, and be you provoked by Christs own example, to withstand the Devil, to forsake the world, & to become a true and faithful member of his mystical Body, who spared not his own Body for our sins. Throw down your self with the fear of his threatned vengeance for this so great & hainous offence of Apostacy, and comfort your self on the other hand with the mercy, blood, and promise of him, who is ready to turn unto you, whensoever you turn unto him. Disdain not to come again with the lost Son, seeing you have so wandred with him. Be not ashamed to turn again with him from the swill of Strangers to the delicate of your most benigne and loving Father, acknowledging that you have sinned both against Heaven and against Earth: Against Heaven, by staining the glorious Name of God, and causing his most sincere and pure Word to be evil spoken of through you: Against Earth, by offending so many of your weak Brethren, to whom you have been a stumbling block through your sudden sliding. Be not ashamed—to weep bitterly with *Peter*—to wash away the filth and mire of your offensive fall—to say with the Publican, *Lord, be merciful to me a sinner*. Remember the horrible History of *Julian* of old, and the lamentable case of *Spira* of late, whose case (methinks) should be so green in your remembrance, that being a thing of our time, you should fear the like inconvenience, seeing you are fallen into the like offence. Last of all, let the lively remembrance of the last Day be alwayes before your eyes, remembring the terrour that at that time shall befall the Runagates & Fugitives

Eph. 6.

Luke 18.

gitives from Christ, who setting more by the world than by Heaven, more by their life than by him that gave them life, did shrink, yea fall away from him that forsook not them; and contrariwise, the inestimable joyes prepared for them, that fearing no peril, nor dreading death, have manfully fought and victoriously triumphed over all power of darkness, over hell, death, and damnation, through their most renowned Captain Christ, who now stretcheth out his arms to receive you, ready to fall upon your neck, and kiss you, and to feast you with the dainties and delicates of his own precious blood, which undoubtedly, if it might stand with his determinate purpose, he would not let to shed again, rather than you shall be lost.—

The night before she suffered, she sent unto her Sister, the Lady *Katharine* the New Testament in *Greek*, at the end whereof she wrote thus.

I have sent you (good Sister) a Book, which although it be not outwardly trimmed with Gold, yet inwardly it is more worth than precious stones. It is the Book of the Law of the Lord. It is his Testament and last Will which he bequeathed unto us wretches, which shall lead you to the path of eternal joy; and if you with a good mind read it, and with an earnest mind do purpose to follow it, it shall bring you to an immortal & everlasting life. It shall teach you to live, and learn you to die. It shall win you more than you should have gained by the possession of your woful Fathers lands; for, as if God had prospered him, you should have inherited his lands: so if you ply diligently this Book, seeking to direct your life after it, you shall be an inheriter of such riches, as neither the covetous shall withdraw from you, nor the thief steal, nor the moth corrupt. Desire with *David* to under-

stand

ſtand the Law of the Lord God. Live ſtill to die, that you by death may purchaſe eternal life. Truſt not that the tenderneſs of your age ſhall lengthen your life: the young die (if God call) aſſoon as the old. Labour alwayes to learn to die, deſie the world, deny the Devil, and deſpiſe the fleſh, and delight your ſelf onely in the Lord. Be penitent for your ſins, but yet deſpair not; be ſtrong in faith, and yet preſume not. Deſire with St. *Paul to be diſſolved, and to be with Chriſt*, with whom, even in death, there is life. Be like the good Servant, and even at mid-night be waking, leaſt when death cometh, and ſtealeth upon you, as a thief in the night, you be with the evil Servant found ſleeping, and leaſt for lack of oyl ye be found like the fooliſh women, and like him that had not on the Wedding Garment, and then ye be caſt out from the Marriage. Rejoyce in Chriſt, as I do. Follow the ſteps of your Maſter Chriſt, and take up your Croſs. Lay your ſins on his back, and alwayes embrace him. And as concerning my death, rejoyce as I do, that I ſhall be delivered of this corruption, and put on incorruption; for I am aſſured, that I ſhall for looſing of a mortal life, win an immortal life, the which I pray God grant you, and ſend you of his grace to live in his fear, and to die in the true Chriſtian Faith, from the which (in Gods Name) I exhort you that you never ſwarve, neither for hope of life, nor fear of death; for if you will deny his truth for to lengthen your life, God will deny you, and yet ſhorten your dayes. And if you will cleave unto him, he will prolong your dayes to your comfort and his glory; to the which glory God bring me now, and you hereafter, when it ſhall pleaſe him to call you. Fare you well (good Sifter) and

put

put your onely truſt in God, who onely muſt help you.

In her Speech upon the Scaffold.—Good people, I am come hither to die, and by a Law I am condemned to the ſame. The fact againſt the Queens Highneſs was unlawful, and the conſenting thereunto by me; but touching the procurement and deſire thereof, I do waſh my hands thereof in innocency before God and you, and therewith ſhe wrung her hands. I pray you bear me witneſs, that I die a true Chriſtian, and that I look to be ſaved by no other mean, but onely by the mercy of God in the blood of his onely Son Jeſus Chriſt. I confeſs, when I did know the Word of God, I neglected the ſame, loved my ſelf and the world, and therefore this plague is worthily happened to me for my ſins; and yet I thank God of his goodneſs, that he hath thus given me a time and reſpite to repent; and now, good people, while I am alive, I pray you aſſiſt me with your Prayers.—

In her Prayer.—Thou, O Lord, art the onely Defender and Deliverer of thoſe that put their truſt in thee; and therefore I being defiled with ſin, &c. overwhelmed with miſeries, vexed with temptations, and grievouſly tormented. With the long impriſonment of this vile maſs of clay, my ſinful body, doth come unto thee (O merciful Saviour) craving thy mercy and help, who haſt ſaid, Thou wilt not ſuffer us to be tempted above our power.—O merciful God, conſider my miſery beſt known unto thee, & be thou unto me a ſtrong Tower of defence. Suffer me not to be tempted above my power, but either be thou a Deliverer to me out of this great miſery, or elſe give me grace patiently to bear thy heavy hand and ſharp correction.

tion. It was thy right hand that delivered the people of Israel out of the hands of *Pharaoh*, who for the space of four hundred years did oppress them, and keep them in bondage. O deliver me sorrowful wretch! (for whom thy Son Christ shed his precious blood on the Cross) out of this miserable captivity and bondage. How long wilt thou be absent? for ever? O Lord, hast thou forgotten to be gracious, and shut up thy loving kindness in displeasure? Wilt thou be no more entreated? Is thy mercy clean gone for ever, and thy promise come utterly to an end for evermore? Why dost thou make so long tarrying? Shall I despair of thy mercy O God? far be that from me. I am thy workmanship, created in Christ Jesus; give me therefore grace to tarry thy leisure.—

When the Handkerchief was tied about her eyes, she kneeling down, & feeling for the Block, said, What shall I do? where is it? and being directed by one of the Standers by, she laid her head down upon the Block, and stretching forth her Body, said, Lord, into thy hands I commend my Spirit.

Clarks *second Volume of Lives.* p. 603. &c.

In her troubles she writ the following Verses with a pin.

Non aliena potes homini, quæ obtingere possunt;
Sors hodierna mihi, cras erit illa tibi.

In English thus,

Think nothing strange which man cannot decline;
My Lot's to day, to morrow may be thine.

Dea

Deo juvante, nil nocet liver malus;
Et non juvante, nil juvat labor gravis.
Post tenebras spero lucem.

In English thus,

If God protect me, malice cannot end me,
If not, all I can do will not defend me.
After dark night
I hope for light.

H.

Haggar.

He was persecuted for saying, (*A.* 1520.) that *There should be a battel of Priests, and all the Priests should be slain*: and that *the Priests should a while rule, but they should all be destroyed for making of false gods.* —That *the men of the Church should be put down, and the false gods that they make*: and after that, *they should know more, and then should be a merry world.* Fox, *Vol.* 2. *pag.* 44.

Hale.

When *Thomas Hale* was taken by an *Alderman* of *Bristow* and another, he said unto them, *You have sought my blood these two years, and now much good do it you.* Fox, *Vol.* 2. *pag.* 892.

He was burned *A.* 1557. for saying, *The Sacrament of the Altar is an Idol.*

Hall.

Nicholas Hall in his Answer to the first Article against him, granted himself a Christian man, and acknowledged the determinations of the holy Church, i. e. of the Congregation, or Body of Christ: but *denied to call the Catholick and Apostolick Church his Mother, because he found not this Word, Mother, in the Scripture.* Fox *Vol.* 3. *pag.* 381.

To the second he said, That whereas before he held the Sacrament to be but onely a token or remembrance of Christ's death, now he said, that *There is neither token nor remembrance, because it is now misused, and clean turned from Christs institution*, &c.

Hallewin. Harman.

Fox, Vol. 3. Cont. p. 7. When *Cornelius Hallewin* of *Antwerp* had received a sharp Letter, sent him from the *Minister* of the *Flemish* Church, upon the occasion of a recantation spread and falsly fathered upon *Cornelius*: the blood gushed out of his nose, he spread abroad his arms, and made pitiful out-cries. *What to deny the Truth* (said he) *God forbid! O that the faithful should conceive so hardly of me! Good God, thou knowest I am innocent, nor have I this way offended.*

When he was condemned to die, the *Margrave* offered him, that he should die a more easie kind of death, if he would give ear to the Priests, which he had brought to him to Prison: *No Sir* (said he) *God forbid I should do such a thing. Do ye with my body what ye will.*

As they bound him and *Harman* of *Amsterdam*, *Harman* willed the *Margrave* to take heed what he did; for (said he) *this will not go for payment in Gods sight in bereaving us thus of our Lives. I wish you therefore to repent before it be too late. You cannot long continue this tyrannous course; for the Lord will shortly avenge it.*

A Cross being offered them, and a promise that they should be beheaded, and not burnt, if they would take it into their hands, they said, *They would not give the least sign, that might be, of betraying the Truth, and that it was all one to them what death they were put to, so they died in and for the Lord. The punishment* (they said) *could last but for a while, but the glory to come was eternal.*

At

At the Stake *Cornelius* fell on his knees, praying God to forgive his enemies, who had sinned through ignorance.

When the *Margrave* of *Antwerp* offered *Hallewin* and *Harmar* mitigation of torments upon abjuration: *We are resolved* (said they) *these momentary afflictions are not worthy that exceeding weight of glory, that shall be revealed.* Ward, pag. 157.

Hallingdale.

Articles against *John Hallingdale.*—(3) That during the reign of King *Edward*, he did depart from his former Faith and Religion, and so doth continue, *and determineth so to do*, (as he saith) *to his life's end.* (4) That he hath divers times said, That the Faith, Religion, and Ecclesiastical Service, received, observed, and used now in this Realm is not good, but against Gods command, *&c. And that he will not in any wise conform himself to the same, but speak, and think against it during his natural life.* (5) That he absenteth himself continually from his Parish Church, *&c.* (6) That he will not have his Child by his will (as he saith) confirmed by the Bishop. Unto all which Articles he made this answer, that *he confessed all, and every part to be true.* Fox, Vol. 3. pag. 856.

He told *Bonner*, that *the blood of the Prophets, and of the Saints, and of all that were slain upon the Earth, was found in the Babylonical Church*, which is the *Church* where the *Pope* is head.—*Because I will not come to your Babylonical Church, therefore you go about to condemn me.* Revel. 18

Being demanded whether he would recant, he answered, That *he would continue, and persist in his Opinions to the death.*

When the Sentence was read, *He openly thanked God, that he never came into the Church, since the abomination came into it.*

Hallynell.

Fox, *Vol.* 3. *pag.* 908. When *William Hallynell* and the twelve more (that were burnt in one Fire at *Stratford* the *Bow* near *London*) were condemned, and carried down thither to be burnt, they were divided into two parts, in two several Chambers: Thereupon the Sheriffe came to the one part, and told them, That the other had recanted, and their lives therefore should be saved, willing and exhorting them to do the like, and not to cast away themselves: unto whom they answered, That *their Faith was not built on man, but on Christ crucified*: Then the Sheriffe went to the other part, and said the like to them; but they answered as their Brethren had done before, That *their Faith was not built on man, but on Christ and his Word.*

Hamelin.

Fox, *Vol.* 3. *Cont. p.* 5. Mr. *Philpert Hamelin* of *Tournay*, refusing offers of escape out of Prison, said, *I esteem it altogether unbecoming for a man, that is called to preach Gods Word unto others, to run away, and to break Prison, for fear of danger, but rather to maintain the Truth taught even in the midst of the flaming fire.*

After Sentence of death was past upon him, he eat his meat as joyfully, as though he had been in no danger, speaking to them of the happiness of eternal life, evidencing that *A good conscience is a continual feast.*

Fox, *Vol.* 2 *pag.* 151. When he was apprehended, there was apprehended with him, his Host, whom he thought he had converted, but afterward he renounced Christ and his Word: Whereupon he said unto him, *O unhappy, and more than miserable! Is it possible for you to be so foolish, as for the saving of a few dayes which you have to live by the course of nature, so to start away, and deny the Truth? Know you therefore, that*

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although you have by your foolishness avoided the corporal fire, yet your life shall be never the longer; for you shall die before me, and God shall not give you the grace, that it shall be for his Cause, and you shall be an example to all Apostates.

Immediately after, as he was going out of the Prison he was slain by two Gentlemen, that had a quarrel with him: whereof when Mr. *Hamelin* heard, he professed *he knew of no such thing before, but spake as pleased God to guide his tongue.* And thereupon discoursed excellently of the providence of God, to the conversion of some present.

When he was in Prison a Priest came in one Sabbath with all his furniture to say Mass: but Mr. *Hamelin*, when he saw him, pull'd off his garments, &c. saying, *Is it not enough for you to blaspheme God in Churches, but you must also pollute the Prison with your idolatry?*

Hamilton.

Mr. *Patrick Hamilton*, Brothers Son to *James Hamilton*, Earl of *Arran*, and Sisters Son to *John Stuart*, Duke of *Albai*, hating the world, and the vanity thereof, left *Scotland*, and travelled into *Germany*, where he became intimate with *Martin Luther*, *Philip Melancthon*, *Francis Lambert*, and became an eminent Professor, the zeal of Gods glory did eat him up, so that he could not chuse, but he must return into his own Countrey to make known the Gospel. *The Eccles. Hist. of Scotl. p. 4.*

Articles objected against him.—That *the Pope is Antichrist.*—That the Popes Laws be of no strength.—That he doubted, *Whether all Children, departing immediately after their baptism, are saved or condemned.* *Fox, Vol. 2. pag. 127.*

At the place of Execution he gave his Servant (who had been his Chamberlain a long time) *Scot. Hist. pag. 4.*

his Gown, Coat, &c. saying, *These will not profit in the fire, they will profit thee. After this, of me thou canst receive no commodity, except the example of my death, which I pray thee bear in mind; for albeit it be*
Pag. 6. *bitter to the flesh, and fearful before men, yet it is the entrance unto eternal life, which none shall possess that denies Christ Jesus before this wicked Generation.*

The fire being kindled, he cryed with a loud voice, *Lord Jesus, receive my spirit. How long shall darkness overwhelm this Realm? And how long wilt thou suffer this tyranny of men?*

A *Black Frier*, called *Campbel*, who had pretended some love to the Gospel, cryed out to him, Convert Heretick, call upon our Lady, say *Salve Regina*, &c. His answer was, *Depart and trouble me not, thou Messenger of Satan.——Wicked man, thou knowest the contrary, and the contrary to me thou hast confessed. I appeal thee before the tribunal seat of Christ Jesus.*

Vol. 2. pag. 218. Mr. *Fox* saith, That he cited him to appear before the High God, as general Judg of all men, to answer to the innocency of his death, &c. between that and a certain day of the next Moneth, which he there named: and that the Frier died before the said day came, without remorse of conscience, that he had persecuted the innocent.

He was burnt *Feb. ult. A.* 1527.

Pa. 229. In his Treatise stiled *Patricks places*, by Mr. *John Frith*, who translated it out of Latine into English.

1 John 4. Rom. 13. Galat. 5. John 16. Ps. 230. Rom. 9. ——He that loveth God loveth his Neighbour. *If a man say, I love God, and yet hateth his Brother, is a Lyar*, &c. He that loveth his Neighbour as himself, keepeth all the Commandments of God.——He that hath faith loveth God. *My Father loveth you, because you love me, and believe that I am come of God.*——It is not in our power to keep

any

any one of the Commandments of God.——But you will say, Wherefore doth God bid us do that which is impossible for us? I answer, To make thee know that thou art but evil, and that there is no remedy to save thee in thine own hand, and that thou mayest seek remedy at some other, *&c.*— The remedy is shewed in the Gospel.—— To believe God is to believe his Word, and to account what he saith true.——Faith is the gift of God. ——Faith is not in our power.——He that lacketh Faith cannot please God.——All that is done in Faith pleaseth God.——He that believeth the Gospel shall be saved.——No manner of works make us righteous.——He that thinks to be saved by his works, calleth himself Christ.——Thou must do good works, but beware that thou do them not to deserve any good through them.— *Pa.* 238. *Pa.* 232. *Pa.* 233.

Mrs *Katherine Hamilton* (Sister to Mr. *Patrick*) was also accused; and being questioned about works, she answered, That *none was saved by his work*. One thereupon speaking to her of the works of *Congruo* and *Condigno*, she answered, *Work here, work there, what kind of working is all this? No works can save me but Christ's.* *See the Preface before the* Eccles. Hist. *of* Scotland.

Hamell.

When *Godfrey Hamel* was condemned for an Heretick: *Nay* (said he) *not an Heretick, but an unprofitable servant of Jesus Christ.* Fox, *Vol.* 2. *pag.* 127.

When the Hangman went about to strangle him, to diminish his punishment, he refused it, saying, That *he would abide the Sentence, that the Judges had given.*

Hankes.

Mr. *Thomas Hankes* being ask'd by *Bonner* why he suffered his Child to be unchristened so long? answered, Because *we be bound to do nothing contrary to* Fox, *Vol.* 3. *Pag.* 256.

the Word of God. Being told, that Baptism is commanded by the Word of God: *His institution therein* (said he) *I do not deny; but all things invented and devised by man, &c.* But will you (said *Bonner*) deny that which all the World and your Father have been contended withal? *What my Father* (said *Hanbet*) *and all the World hath done I have nothing to do with, but what God hath commanded me to do, to that*
Pa. 257. *stand I.* *Bonner* telling him that *Bagot* was conversed to think well of their Baptism: *I build my faith* (said he) *neither upon this man, nor upon you; but upon Christ, who is the founder and author of all mens faith.*

Bonner threatning to take another course with him: *Whatsoever ye do* (said he) *I am ready to suffer it; for I am in your hands to abide it.*

Bonner telling him he would not have any Heresie talked in his House: *Why* (said he) *is the Truth become Heresie? God hath commanded that we should have none other talk in our House, in our Beds, at our Meat, and by the way, but all Truth.*

Darbishire (*Bonners* Kinsman) telling him, he was too curious; for he would have nothing but his pretty Gods Book: he answered, *And is it not sufficient for my salvation?* Yes (said *D.*) for our salvation; but not for our instruction. *God send me the salvation* (said *H.*) *and you the instruction.*

Bonner threatning him again: *You are* (said he) *in the hands of God, and so am I.—That which I have said, I will stand to it God willing, there is no way to remove it.*

Bonner telling him that a Fagot would make him know and believe the Sacrament of the Altar: *No, no* (said he) *a point for your Fagot. What God thinketh meet to be done, that shall ye do, and more ye shall not do.*

Bonner telling him, That he was willing to teach him,

him; but he was so stubborn, that he would not learn: *Except ye learn me* (said he) *by the Word of God, I will never credit you, nor believe you.*

Harpsfield telling him, If his Child died unchristened, he was damn'd and his Child both: *Judge you no further* (said he) *than ye may by the Scriptures.*—How can your Child being an Infant (said *Harpsfield*) believe? *The deliverance of it* (said *Hankes*) *from sin stands in the faith of his Parents.* Saint *Paul* saying,—*Else were your Children unclean.* To trust to any (said *Bonner*) we bid you not; but to pray to them, we bid you: They that lift (said *Hankes*) receive your Doctrine. *You teach me, that I should not believe, nor trust in any, but to call on them;* and Saint *Paul* saith, *How shall I call on him, on whom I believe not?*

Pa. 259. 1 Cor. 7.

Bonner calling him fool: he said, *A Bishop must be blameless, or faultless, sober, discreet, no chider, nor given to anger.*

Mr. *Hankes* telling *Bonner*, That *Christ* saith, *These tokens shall follow them that believe in me: They shall speak with new tongues, cast out Devils; and if any drink deadly poyson, it shall not hurt them.* *Bonner* ask'd him, With what new tongues do ye speak? *Forsooth* (said *Hankes*) *where before I came to the knowledge of Gods Word, I was a foul Blasphemer and filthy talker. Since I came to the knowledge thereof, I have praised God with the same tongue, and is not this a new tongue?* How do you (said *Bonner*) cast out Devils? *Christ* (said *Hankes*) *did cast them out by his Word; and he hath left the same Word, that whosoever doth credit, and believe it, shall cast out Devils.* Did you (said *Bonner*) ever drink deadly poyson? *Yea forsooth that I have* (said *Hankes*) *for I have drunk of the vilest Traditions and Ceremonies of the Bishop of Rome.*

Pa. 216. Mark 16

Bonner

Bonner threatning that he should be burnt for an Heretick: *Where prove ye* (said *Hankes*) *that Christ, or his Apostles did kill any man for his faith?* Did not *Paul* (said *B.*) excommunicate? Yes, my Lord (said *H.*) but *there is a great difference between excommunication, and burning.—If you will have us grant you to be of God, then shew mercy; for that God requireth.*

An old Bishop perswading him to learn of his Elders to bear somewhat: *I will bear with nothing* (said he) *that is contrary to the Word of God.*

Fol. 261. *Fecknam* charging him for building his Faith on *Latimer, Cranmer, Ridley*, &c. *I build my Faith* (said he) *upon no man, and that ye well know; for if those men, and as many more, as they be, should recant, and deny that they have said, or done, yet will I stand to it, and by this shall ye know that I build my Faith upon no man.*

Chadsey asking him, What he said of the Bishop of *Rome? From him* (said he) *and all his detestable abominities, good Lord deliver us.*

Bonner saying, You speak of Idols, and you know not what they mean: *God hath taught us what they be;* (said *Hankes*) *for whatsoever is made, graven, or devised by mans hand, contrary to Gods Word, the same is an Idol.*

Fol. 262. *Chadsey* telling him, It was pity he should live: *In this case* (said he) *I desire not to live, but rather to die.—I would my part might be to morrow.*

Bonner threatning to send him to *Newgate*: *My Lord* (said he) *you can do me no better pleasure.*

Fol. 263. *Bonner* telling the Keeper, His Prisoner would not go to the Sermon: Yes, *My Lord* (said he) *I pray you let me go, and that that is good I will receive, and the rest I will leave behind me.*

Bonner asking after his imprisonment, Whether he was the same man he was before? he answered,

swered, *I am no Changeling, nor none will be.*

Miles Huggard asking him, Where he proved that Infants were to be baptized? *Go teach all Nations* (said he) *baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Sirs, here is none excepted.*

Bonner threatning him again: *Ye shall do no more* (said he) *than God shall give you leave.—As for your cursings, railings, and blasphemings, I care not for them; for I know the mothes and worms shall eat you, as they eat cloth or woll.—* Pa. 264.

His examination he writ himself, and subscribed it, *T. H. Who desireth all faithful men, and Brethren, to pray unto God to strengthen me in his Truth unto the end. Pray, pray, pray, gentle Brethren, pray.*

Bonner advising him at his publick examination to speak advisedly; for he stood upon life and death: *Well* (said he) *I will willingly receive what shall be put unto me.— My Lord, as you be my friend in causing these my sayings to be written; so do you cause them to be read, and yet I will never go from them.* Pa. 265.

Being exhorted to return again to the bosome of the Mother Church: *No, my Lord,* (said he) *that will I not; for if I had an hundred bodies, I would suffer them all to be torn in pieces, rather than I will abjure, or recant.*

Some of his Friends being not a little confirmed by his example, and discourses, yet being somewhat afraid of so sharp a punishment, desired him a little before his death, that in the midst of the flame he would shew some token, if he could, whereby they might be more certain, whether the pain of burning were so great, that a man might not therein keep his mind quiet and patient: Whereupon it was agreed between them, that if the rage of the pain were tolerable, then he should Pa. 266.

lift

lift up his hands above his head towards Heaven, before he gave up the ghost. Accordingly, when he had continued long in the fire, his speech taken away, his skin drawn together, his fingers consumed, so that all concluded he was dead; contrary to all expectation, he reached up his hands, burning on a light fire, over his head, to the living God and with great rejoycing (as it seemed) clapped them three times together.

He was burned to ashes, *June* 20. 1555.

In his *Letter* to the *Congregation*.—'The holy 'Spirit conduct and lead you all in all your doings, 'that you may always direct your deeds according 'to his holy Word, that when he shall appear to 'reward every man according to his works, ye may 'as obedient children, be found watching, ready 'to enter into his everlasting Kingdome, with your 'Lamps burning, and not be ashamed of this life, 'which God hath lent you, *&c. All flesh* (saith the Prophet) *is grass, and all his glory as the flower of the field, which for a season sheweth her beauty, and as soon as the Lord bloweth upon it, it withereth away, and departeth.* 'Here we are as Pilgrims and Strangers, following 'the footsteps of *Moses*, among many unspeakable 'dangers, *&c.*—in danger of that dreadful Dragon, and his sinful seed, to be tempted, devoured, 'and tormented, who ceaseth not behind every 'Bush to lay a bait, *&c.* casting abroad his Apples 'in all places, times, and seasons, to see if *Adam*, 'will be allured and enticed to leave the living 'God, and his most holy commandment, *&c.* promising the world at will, to all that will fall down, 'and for a mess of potrage sell; and set at naught 'the everlasting Kingdome of Heaven.—Therefore I am bold in bond (as entirely desiring 'your everlasting felicity) to warn you, and most heartily

'heartily desire you to watch and pray.—On the 'high mountains doth not grow most plenty of 'grass, neither are the highest trees farthest from 'danger, but seldome sure, and alwayes shaken of 'every wind that bloweth. Such a deceitful thing '(saith our Saviour) is honour and riches, that with-'out grace, it choketh up the good seed sown, &c. 'It maketh a man think himself somewhat, that is 'nothing at all; for though for our honour we 'esteem our selves, and stand in our own sight, yet 'when we shall stand before the living God, there 'shall be no respect of persons; for *riches helpeth 'not in the day of vengeance*, nor can we make the 'Lord partial for money. *Prov.* 11.

'—Though the world rage, and blaspheme 'the Elect of God, ye know that it did so unto 'Christ, his Apostles, and to all that were in the 'Primitive Church, and shall be unto the worlds 'end.—I beseech you in the bowels of Christ 'my Lord Jesus, stick fast unto the Truth: let it 'never depart out of your hearts and conversati-'on, &c.

Yours in him that liveth 'for ever.

In his *Letter* to his *Wife*, after his Condemnati-on.—'I exhort you to love God with all your 'heart, and soul, and mind, &c. To day sure hold 'on all his promises, that in all your troubles you 'may run fit an to the great mercy of God, &c. 'And be sure that neither Devil, Flesh, nor Hell 'shall be able to hurt you. But if you will not keep 'his holy Precepts, and call for Gods help to walk 'in the same, but will leave them, and do as the 'wicked world does, then be sure to have your part *Pa.* 26[illegible]

'with

'with the wicked world in the burning lake. Be-
'ware of Idolatry, which most of all stinks in Gods
'Nostrils, and hath been of all good men detested
'from the beginning of the world, for the which
'what Kingdomes, &c. God hath punished with
'most terrible plagues, &c. to the utter subversion
'of them, is manifestly to be seen through the
'whole Bible; yea, for this he dreadfully plagued
'his own people, &c. But how he hath preserved
'those that abhorred superstition and idolatry, &c.
'is also to be seen from the beginning, out of what
'great danger he hath delivered them; yea, when
'all hope of deliverance was past, as touching their
'expectation, &c. I exhort you also in the bowels
'of Christ, that you will exercise, and be stedfast in
'Prayer, the onely mean to obtain of God whatso-
'ever we desire, so it be askt in Faith. O what no-
'table things do we read in Scripture, that have
'been obtained through fervent Prayer!—What-
'soever you desire of God in Prayer, ask it for Je-
'sus Christ's sake, for whom and in whom God
'hath promised to give us all things necessary.
'Though what we ask come not by and by, conti-
'nue still knocking, and he will at length open his
'treasures of mercy, &c.—Yet once again I
'warn you, that ye continue fervent in Pray-
'er, &c.

P. 268. In his *Letter* to Mr. *Throgmorton*.—'Where-
'as the love of God hath moved you to require my
'Son to be brought up before your eyes, and the
'self same love hath also moved me to leave him in
'your hands as a Father in my absence, I shall re-
'quire you in Gods behalf, according to your pro-
'mise, that ye will see him brought up in the feat
'of the Lord, and instructed in the knowledge of
'his holy Word, that he may learn to leave the
'evil

'evil, and know the good, &c. And this I require 'you to fulfill, or cause to be fulfilled, as ye be-'fore the Living God will make answer for the 'same. —

Yours, and all mens in Christ Jesus.

Hetter.

Bartholomew Hetter, being condemned, was threatned, that if he spake any thing to the People, his Tongue should be cut off; yet he did not forbear. Fox, *Vol.* 2 *pag.* 155.

He pray'd for the Judges, *That God would forgive them, and open their eyes.*

He refused a Pardon, offered him at the Stake.

At his Death many wept, saying, *Why doth this man die, who speaketh of nothing but of God?*

When he was called before Authority to be examined, he would answer them to nothing before he had made his Prayer to God: Whereupon falling down upon his knees, he said, *Lord, open my mouth, and direct my Speech to utter that onely, that may tend to thy honour and glory, and the edification of thy Church.* Fox, *Vol.* 3 *cont. pag.* 3.

When he was bound to the Stake, Gunpowder and Brimstone was brought to be placed about him; he lifting up his eyes to Heaven, said, *Lord, how sweet and welcome is this to me?*

Hernandes.

Mr. *Julian Hernandes*, (a *Spanish* Martyr) came from the Wrack, and the Tortures of the Inquisition inflicted on him, for bringing with him, and causing to brought into *Spain*, many Books of the Holy Scriptures in *Spanish*) as from a Conquest, Fox, *Vol.* 3. *cont. p.* 14.

quest, saying to his Fellow-prisoners as he past by them, *These Hypocrites are gone away confounded, no less than wolves, that have been long hunted.*

When he was brought forth to his Execution, he said to the rest, *Courage, my valiant and constant Brethren, now is the hour come, in which as the true Champions of Jesus Christ, we must witness his Truth before men, and for a short tryal for his sake we shall triumph with him for ever and ever.*

Herwyn.

Fox. Vol. 3. Cont p. 17. When *John Herwyn* of *Flanders*, was led to Prison, the Bailiffe meeting certain Drunkards in the Street, and saying, They say we have many Gospellers in *Houscot*, but it little appears by these disorders: he replied, Mr. *Bailiffe, is drunkenness a sin?* What of that (said the Bailiffe) *Why then* (said *Herwyn*) *commit you not these fellows to Prison, seeing it is your office to punish vice; and to protect such as fear God?*

After he was in Prison, because he was not called forth before the Magistrates, assoon as he desired and expected, he grew heavy and sad, asking, *Why they so delayed the matter?* for his heart was fired with an holy zeal to confess Christ before his Judges.

When he was brought forth, he admonished his Judges to examine the Doctrine of the *Roman* Church by the true Touch-stone, which is the holy Scripture, that so they might discern how opposite and contrary the one is to the other. *Consider also* (said he) *what the words of St.* Peter *import, where he affirms, That we ought to obey God rather than man,* &c.

When he craved for Justice, either one way or another, they urged him to desist from his Opinion; but he answered, That *his faith was not built*

on

an Opinion, but (said he) *the Lord hath taught me* Psal. 34.
to eschew evil, and do good.

Seest thou not (said they) how these opinions have troubled the world? and how many of the learneder sort do contradict them? *So far is it off* (said he) *that the Doctrine of the Gospel should be the cause of troubles, debates and strife which reign in the world. Those troubles indeed arise from the rage of men. And as for your learned men, it is impossible for humane wisdom to comprehend the Doctrine of God; for which cause Christ saith, Father I thank thee, that thou hast hid these secrets from the wise men of the world, and hast revealed them unto Babes.*

When those two Malefactors that were coupled with him brake Prison and fled, he might have escaped, but fearing his flight might be imputed to the godly Christians in the City, he would not flye.

When he was advertised of his Sentence, *He thanked God for advancing him to so high an honour as to be counted worthy to suffer for his Name.*

As he passed forth from the Court, viewing the people, who waited to see him, he said, *See here how this wicked world rewards the poor Servants of Christ. Whilest I gave my self to drunkennesse, &c. I was never in danger of these bands* (lifting up his hands which were bound) *I was then counted a good fellow, and at that time, who but I? But no sooner began I by conversion to ask after a godly life, but the world made war upon me, and became my enemy, persecuting and imprisoning me, and now last of all sending me to the place where I must pay my last debt. But the* Mat. 10.
Servant is no better than his Lord; for if they per- 24.
secuted him, no question they will persecute us. Joh. 15.
20.

At the Stake he said, *Brethren, I fight under the Standard, and in the quarrel of my great Lord and Captain Christ. —— I am now going to be crucified; fol-*

low you me, when God of his goodness shall call you to it.

He was burnt *Nov.* 4. *An.* 1560.

Hieromes.

I find two of this Name.

Fox. *Vol.* 2 *pag.* 514. 1. Mr. *William Hieromes*, Vicar of *Stepney* near *London.*

Being accused for preaching against Magistrates, he affirmed (as before he had preached) *That no Magistrate of himself could make any Law or Laws to bind the inferiour people, unless it were by the power and authority of his or their Princes to him or them given, but only the Prince.* Adding, *If the Prince make Laws consenting to Gods Laws, we are bound to obey them; and if he make Laws repugnant to the Laws of God, &c. yet we are bound not violently to resist, or grudge against him.*

At the Stake he gave the following Exhortation to the people; *I say unto you, good Brethren, that God hath bought us all with no small price, neither with gold, nor silver, nor other such things of small value, but with his most precious blood. Be not unthankful therefore, but do what you can to keep his Commandments,* i. e. *love your Brethren.* — *If God hath sent thee plenty, help thy neighbour that hath need, give him good counsel, if he lack.* —— *Bear your Cross with Christ.* —— *Let all Christians put no trust nor confidence in their works, but in the blood of Christ, to whom I commit my soul, beseeching you all to pray to God for me, and for my Brethren here present with me,* &c.

Pa. 527.

Pa. 528.

2. Mr. *Hieromes* of *Prague.*

Fox. *Vol.* 1. *Pag.* 832. When he was brought Prisoner to *Constance*, several of the Bishops said unto him, *Hieromes*, why didst thou fly and didst not appear when thou wast cited? He answered, Because *I could not have any safe conduct*, &c. *and I would not my self be the occa-*

cause of my perils and danger; but if I had known of this citation, although I had been in Bohemia, *I would have returned again.*

When certain cried out, Let him be burned, let him be burned; He answered, *If my death doth delight and please you, in the Name of God let it be so.* Pa. 833.

When he was welcomed to Prison by a Friend of Mr. *Hus*, saying to him, *Be constant, and fear not death for the Truths sake, of the which when you were at liberty, you did preach so much goodness*; He answered, *Truly Brother, I do not fear death; and forasmuch as we know that we have spoken much thereof in times past, let us now see what may be known or done in effect.*

Vitus Asking him how he did, He answered, *Truly Brother I do very well.*

After a long sore imprisonment he was forced to recant and consent unto the death of Mr. *John Hus*, that he was justly condemned, and put to death; but his hopes of freedome thereupon were disappointed, for they caused him to be carried back unto the same Prison, but not so straitly chained and bound as before. Pa. 834.

After his Recantation and Consent to the death of Mr. *Hus*, he refused to answer to any Questions propounded to him in private, except he might be brought before the Council; They supposing he would confirm his former Recantation, sent for him *May* 25. *An.* 1416.

When he was brought before them, he began with Prayer to God, *beseeching him to give him Spirit, ability and utterance, which might most tend to the profit and salvation of his own soul.* Pa. 835.

Then he spake unto them thus; 'I know that 'there have been many excellent men which have

'suffered much otherwise, than they have deser-
'ved, being oppressed with false witnesses, and
'condemned with wrong judgement, as *Socrates*,
'*Plato*, *Anaxagoras*, *Zeno*, *Bortius*, *Moses*, *Joseph*,
'*Isaiah*, *Daniel*, and almost all the Prophets, &c.
'*John Baptist*, *Christ*, *Stephen*, and all the Apostles
'who were condemned to death not as good men,
'but as seditious stirrers up of the people, & con-
'temners of the gods and evil doers.—— This was
'the old manner of ancient and learned men, and
'most holy Elders, that in matters of Faith they
'did differ many times in Arguments, not to de-
'stroy the Faith, but to find out the Verity: So
'did *Augustine* and *Hierome* dissent. —— As for
'Mr. *Hus*, he was a good, just and holy man (to his
'knowledge) and much unworthy that death which
*Pa.*836. 'he did suffer. — At last he added, *That all the sins that ever he had committed did not so much gnaw and trouble his conscience, as did that only sin, which he had committed, in that most pestiferous fact, when as in his Recantation he had unjustly spoken against that good and holy man and his Doctrine, and especially in consenting to his wicked condemnation.* 'Concluding that he
'did utterly revoke that wicked Recantation, which
'he made in that cursed place, and that he did it
'through weakness of heart and fear of death, and
'that whatsoever he had spoken against that bles-
'sed man, he had altogether lied upon him, and
'that it did repent him with his whole heart that
'ever he did it. ——

Being again brought forth to have judgement given him, and prest to recant what he had before spoken in open audience in commendation of Mr. *Wickliff* and Mr. *Hus*, He said unto them, *I take God to my witness, and I protest here before you all, that I do belive and hold the Articles of the Faith, as*

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the holy Catholick Church doth hold and believe the same; but for this cause shall I now be condemned, for that I will not consent with you to the condemnation of those most holy and blessed men aforesaid, whom you have most wickedly condemned, for their detesting and abhorring your wicked and abominable life.

After the Bishop of *Londy* had ended his Sermon, which was but an exhortation to condemn Mr. *Hierome*, he said unto them, *You shall condemn me wickedly and unjustly; but I after my death will leave a remorse in my conscience, and a nail in your heart, and here I cite you to answer unto me before the most high and just Judge within an hundred years.*

This Prophesie was printed in the Coin called *moneta Hussi*, of the which Coin I my self (saith Mr. *Fox*) have one of the Plates, having the following superscription printed about it, *Centum revolutis annis Deo respondebitis & mihi.* *Pa.* 830.

An hundred years come and gone,
With God and me you shall reckon.

After Sentence was pronounced against him, a long Mitre of paper, painted about with red Devils was brought to him, whereupon he said, *Our Lord Jesus Christ, whereas he should suffer death for me, most wretched sinner, did wear a Crown of Thorns upon his Head, and I for his sake, instead of that Crown will willingly wear this Mitre or Cap.* *Pa.* 837.

When the fire was kindled he said, *Into thy hands O Lord I commend my Spirit. — O Lord God, Father Almighty, have mercy upon me, and pardon mine offences, for thou knowest how sincerely I have loved thy Truth.* *Pa.* 838. Clarks Mart. of Eccl. Hist. pag. 223.

When the Executioner began to kindle the fire behind him, he bade him kindle it before his

face; for (said he) *If I had been afraid of it, I had not come to this place, having had so many opportunities offered to me to escape it.*

At the giving up of the ghost he said,

Hanc animam in flammis offero Christe tibi.

This soul of mine in flames of fire,
O Christ I offer thee.——

Fox. Vol. 2. pag. 830.

In his Letter to Mr. *John Hus*.— 'My Master, 'in those things which you have both written hi-'therto, and also preached after the Law of God, 'against the pride, avarice, and other inordinate 'vices of the Priests, go forward, be constant and 'strong, and if I shall know that you be oppressed 'in the cause, and if need shall so require, of mine 'own accord I will follow after to help you as 'much as I can.

Petrie's Church Hist. Cent. 15. p. 539.

In the Letter of *Poggius* (*Secretary* to the *Council* of *Constance*) to *Leonard Aretine* concerning *Hieróme*'s death —

'I profess I never saw any man, who in talking, 'especially for life and death, hath come nearer 'the eloquence of the Ancients, whom we do so 'much admire. It was a wonder to see with what 'words, with what Eloquence, Arguments, Coun-'tenance, and with what confidence he answered 'his Adversaries, and maintained his own Cause: 'that it is to be lamented that so fine a wit had 'strayed into the study of Heresie, if it be true 'that was objected against him. —— When it was 'refused that he should first plead his own Cause, 'and then answer to the railings of Adversaries, he 'said, *How great is this iniquity, that when I have been three hundred and forty dayes in most hard prisons, in filthi-*

filthiness, in dung, in fetters, and want of all things, ye have heard my Adversaries at all times, and ye will not hear me one hour? — Ye are men, and no gods: ye may slip, and err, and be deceived, and seduced, &c.

'When it was demanded what he could object to 'the Articles against him? It is almost incredible 'to consider how cunningly he answered, and with 'what Arguments he defended himself. He never 'spake one word unworthy of a good man; that if 'he thought in his heart, as he spake with his 'tongue, no cause of death could have been against 'him, no not of the meanest offence. — In the end *Poggius* saith, *O man, worthy of everlasting remembrance among men!* This Epistle is in *Fasciculus rer. expetend. fol.* 152.

Holland.

A Friend of Mr. *Roger Holland's* thanking the Bishop for his good will to his Kinsman, and beseeching God that he might have grace to follow his Councel; Sir (said Mr. *Holland*) You crave of God you know not what, I beseech God to open your eyes to see the light of his Word. *Roger* (said his Kinsman) hold your peace, lest you fare the worse at my Lords hands. No (said he) I shall fare as it pleaseth God, for man can do no more then God doth permit him.

The Register asking him, Whether he would submit himself to the Bishop, before he was entred into the Book of contempt. I never meant (said he) but to submit my self to the Magistrate, as I learn of St. *Paul*, *Rom.* 13. yet I mean not to be a *Papist*; they will not submit themselves to any other Prince or Magistrate, than those that must first be sworn to maintain them and their doings. *Bonner* telling him, *Roger*, I perceive thou wilt be ruled by no good counsel, *&c.* He answered, I may say Fox, *Vol.* 3 *pag.* 875.

to you my Lord, as *Paul* said to *Felix*, and to the *Jews*, *Acts* 22. 1 *Cor.* 15. It is not unknown to my Master, whose Apprentice I was, that I was of this your blind Religion, &c. having that liberty under your auricular Confession, that I made no conscience of sin but trusted in the Priests absolution, &c. So that Letchery, Swearing, and all other vices I accounted no offence of danger, so long as I could
Pa. 875. for money have them absolved. —— And thus I continued till of late God hath opened the Light of his Word, and called me by his grace to repentance of my former idolatry and wicked life. — The antiquity of our Church is not from Pope *Nicholas* or Pope *Pius*, but our Church is from the beginning, even from the time that God said to *Adam*, *that the seed of the woman should break the Serpents head*, &c. All that believed this promise were of the Church, though the number were oftentimes but few and small, as in *Elias* dayes, when he thought there was none but he that had not bowed the knee to *Baal*, &c. Moreover of our Church have been the Apostles and Evangelists, the Martyrs and Confessors that have in all Ages been persecuted for the testimony of the Word of God. ——

Pa. 877. After Sentence was read against him, he said, Even now I told you that your Authority was of God, and by his sufferance, and now I tell you, God hath heard the prayer of his Servants, which hath been poured forth with tears for his afflicted *Saints*, which daily you persecute. This I dare be bold in God to speak (which by his Spirit I am moved to say) that God will shorten your hand of cruelty, that for a time you shall not molest his Church. And this shall you in short time perceive, my dear Brethren, to be most true; for after this day, in this

this place, shall there not be any by him put to the trial of Fire and Fagot. Which accordingly came to pass. He was the last burnt in *Smithfield*.

Then he began to exhort his Friends to repentance, and to think well of them that suffered for the testimony of the Gospel. *Pa. 878.*

The day that Mr. *Holland* and the rest suffered, a Proclamation was made that none should be so bold as to speak to them, or receive any thing of them upon pain of imprisonment. Notwithstanding the people cried out, desiring God to strengthen them; and they prayed for the people and the restoring of his Word.

At length Mr. *Holland* embracing the Stake and the Reeds, said, Lord I most humbly thank thy Majesty, that thou hast called me from the stake of death unto the light of thy heavenly Word, and now unto the fellowship of thy Saints, that I may sing and say, Holy, holy, holy Lord God of Hosts. Lord into thy hands I commit my spirit. Lord, bless these thy people, and save them from idolatry.

Hooper.

Mr. *John Hooper* in his exile writ a Declaration of Christ and his Office, and a Declaration of the holy Commandments of Almighty God, *&c.*

In his Epistle (before his Declaration of Christ and his Office) to the Duke of *Somerset*. —— Because the right of every just and lawful Heir is half lost and more, when his Title and Claim is unknown, I have written this little Book, containing what Christ is, and what his Office is, that every godly man may put to his helping hand to restore him again to his Kingdome, —— who hith sustained open and manifest wrong this many years, as it appeareth by his evidence and writings, the Gospel sealed with his precious blood. —— *See his Declar. of Christ and his Office, Printed at Zurick, An. 1547.*

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In his Declaration— *ch.* 3. — Jesus Christ in all things executed the true Office of a Bishop, to whom it appertained to teach the people, which was the chiefest part of the Bishops Office, and most diligently and straitly commanded by God. As all the Books of *Moses* and the Prophets teach, and Christ commanded *Peter*, *John* 20. and *Paul* all the Bishops and Priests of his time, *Acts* 26. — Christ left nothing untaught, but as a good Doctor manifested unto his Audience all things necessary for the health of man, *John* 4. — He gave also his Apostles and Disciples after his resurrection commandment to preach, and likewise what they should preach, *Go into all the world and preach the Gospel to every creature, teaching them to observe what I have commanded*, Matt. 28.— As they did most sincerely and plainly without all glosses or additions of their own inventions, and were true testimonies of the Truth, and not the Authors thereof. — Always in their Doctrine they taught the thing that Christ first taught and Gods holy Spirit inspired them, *Gal.* 1. 2 *Cor.* 3. Holy Apostles never took upon them to be Christs Vicar on the Earth, nor to be his Lieutenant; But his, *Let a man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God*, 1 Cor. 4. 1. And in the same Epistle the Apostle Paul biddeth the *Corinthians* to follow him in nothing, but where he followed Christ, *chap.* 11. They ministred not in the Church, as though Christ was absent, although his most glorious Body was departed into the Heavens above, but as present, that alwayes governeth his Church with his Spirit and Truth, as he promised, *Matth.* ult. *Behold I will be with you to the end of the world.* In the absence of his Body he hath commended the protection and gover-

governance of his Church to the Holy Ghost, one and the same God with the Father and himself. — It was no little pain that Christ suffered in washing away the sins of this Church; therefore he will not commit the defence thereof to man. It is no less glory to defend and keep the thing won by force, than it is by force to obtain the victory. — Therefore he keepeth the defence and governance of the Church onely and solely himself, in whom the Devil hath not a jot of right. Though the Apostles were instructed in all truth, yet they were but Ministers, Servants, Testimonies, and Preachers of this verity, and not Christ's Vicars on earth, &c. but only appointed to approve the thing to be good, that God's Law commanded, and that to be ill, which the Word of God condemned. Seeing that Christ doth govern his Church alwayes by his holy Spirit, and bindeth all the Ministers thereof unto the sole Word of God: what abomination is this that one *Bishop* of *Rome*, &c. should claim to be Christ's Vicar on Earth, and take upon him to make any Laws in the Church of God to bind the Conscience beside the Word of God, and by their Superstition and Idolatry put the Word of God out of his place? — All, that are not blinded with the smoke of *Rome*, know the Bishop of *Rome* to be the Beast *John* describeth in the *Apocalyps*, as well as the Logician knoweth that *Risibilitate distinguitur homo a cæteris animantibus*. Christs supremacy and continual presence in the Church admits no Lieutenant, nor general Vicar: Likewise it admitteth not the Decrees and Laws of men brought into the Church, contrary unto the Word and Scripture of God, which is only sufficient to teach all verity and truth, for the salvation of man. — *ch.* 4. — This Law teacheth

man

man sufficiently as well what he is bound to do unto God, as unto the Princes of the world, *Rom.* 13. 1 *Pet.* 2. Nothing necessary for man but in this Law it is prescribed. Of what decree, vocation, or calling soever he be, his duty is shewed unto him in the Scripture. And in this it differeth from mans laws, because it is absolutely perfect, and never to be changed, nothing to be added to it, nor taken from it. And the Church of Christ the more it was, and is burdened with mans laws, the farther it is from the true and sincere verity of Gods Word. — Though *Basil*, *Ambrose*, *Epiphanius*, *Augustine*, *Bernard*, and others erred not in any principle Article of the Faith, yet they did inordinately, and more then enough extol the Doctrine and Tradition of men, and after the death of the Apostles, every Doctors time was subject to his Ceremonies and manners, that were neither profitable nor necessary. —

— Unto the writing of Scripture only, and not unto the writings of men, God hath bound and obligated his Church. In this passage. I admonish the Christian Reader that I speak not of the Laws of Magistrates and Princes, that daily order new Laws for the preservation of their *Commonwealth* as they see the necessity of their Realms or Cities require; but of such Laws, as men have ordained for the Church of Christ, which should be now and for ever governed by the word of God. — The Law must prevail. We must obey God rather then man. The example hereof we have in *Daniel* and the Three Children, who chose rather to burn in the fiery Furnace, than to worship the Image that *Nebuchadnezzar* had made. So did the Apostles *Acts* 5. — Cursed be those that make such Laws, and cursed be those that with sophistry defend

them.— *ch.* 5.—The Authority of Gods word requireth me to pronounce this true Judgement in the case of Images that be not worshipped in the Church, that their presence in the *Church* is against Gods Word, as well as to say, *Sancta Maria ora pro nobis.*

— The old Testament saith, *Exod.* 20. *Deut.* 6. *Thou shalt make no Image.* The New saith, that *Christ came not to destroy the Law, but to fulfil it, Matth.* 5. Christ therefore hath left the commandments of the old Law unto the Church, in which he saith, *Thou shalt not make any Image.* — Of late years Images were in the Temple, and honoured with *pater noster*, heart and mind, leg and knee: Now they be applied to another use to teach the people, to be Lay-mens books, as *Damascene &c.* saith. O blasphemous and devillish Doctrine! — The most perfect Churches of the Prophets, Christ and his Apostles used no such mean: and we ought to follow them and the Word of God, writ by the Prophets and Apostles. — The words of *Gregor. ad Seren. Episcop. Massil. part.* 10. *Ep.* 4. should move no man, though he say, *Quod legentibus Scriptura, hoc idiotis pictura praestat cernentibus.* This is but *Gregory's* opinion. *Epiphanius* was not of his mind, He willed the occasion of ill to be taken out of the Church, as *Paul* commandeth, 1 *Thes.* 5. This Doctor was (as all men know) of singular learning and vertue. Again against the Authority of *Gregory* the Great I set the Authority of *Athanasius* the Great, who denieth in expres words the Images to be the Books of the Lay people. *Lactantius Firmianus* crieth so out against Images, that he saith there can be no true Religion where they be. *Tertullian* judgeth the same. — Loved we God we would be content with the

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Scripture. — Shall not the Patriarks, Prophets, Christ and his Apostles suffice the Church of God? What although many learned men have approved Images, should their wisdome maintain any contrary to the Word of God? — Such as defend them have nothing but sophistical arguments to blind the people with. The Scripture nor Apostles Church used none. Had all *Asia*, *Africa*, and *Europe*, and *Gabriel* the Archangel descended from Heaven approved the use of Images, forasmuch as the Apostles never taught nor wrote any such thing, their Authority should have no place; the Word of God solely and only is to be prefer'd, which forbiddeth Images. — *ch.* 10. — The Office of Christ to sanctifie us (according to *John* 17. *I sanctifie my self, that they may be sanctified*) doth abrogate all other things that mans constitution attribute any holiness unto, as bewitched water, &c. for only Christ sanctifieth, and all holiness we must attribute unto him. — Sacraments must be used holily, yet not have this Office of Christ added to them. — *ch.* 11. — In the latter dayes when Christ, as King was to be born, the Angel declared the Power and Puissance of his Kingdome. *He shall reign over the house of* Jacob, *and of his Kingdome there shall be no end*, *Luke* 1. Although the Commonwealth of the Church hath no certain place appointed, where it shall remain, as it was appointed in the old Law, yet certain we be that this Kingdome of Christ remaineth upon the Earth, and shall do till the Earth be burned, *Matth.* 16. 28. 1 *Cor.* 15. Howbeit as Christ wan and obtained this Kingdome in the later dayes without shield or spear, so doth he preserve it with his holy Spirit, and not with carnal weapons. *My Kingdome is not of this world*, John 18. Meaning he would

not

not reign in this world, as a Prince of this world in pomp and pride, but defend his people with his holy Spirit, that the Devil and the World should not break their patience, though many afflictions and sorrows should fight against them for the Truth's sake. Christ doth not deny to be King of the world, but he meant not to reign worldlily, to the hinderance and defacing of the Emperours Dignity and Title, as the Jews falsly accused him, as *Cyrillus l. 12. c. 10.* in *Johannem* saith. — This Kingdome shall be ever persecuted till the worlds end. *Isaiah* the Prophet described the Church of this present life, saying, *He will give you the bread of adversity, and the water of affliction: but he will not remove thy teachers*, chap. 30. 20. Thus the Church shall alwayes remain but in affliction. I know such as favour not the Truth, will interpret my words, that I condemn all Princes and Kings, as enemies of the Gospel, because they peaceably enjoy their Kingdomes, whereas I wish them alwayes so to do to the glory of God: but of this one thing I will assure every Prince of the world; The more sincere he is in the Cause of God, the more shall be his Cross. — God indeed preserveth above humane reason his Ministers, as he did *Jacob* from the hands of *Esau*, *David* from *Saul*, *Daniel* from the Lions, and *Paul* in the Ship, when there was no humane hope of salvation. — Likewise he governeth his Church with his only Laws. — The only Law wherennto this Congregation is bound is the Gospel, as Christ saith, *Joh. 4. The Holy Ghost shall teach you all things, and bring to your remembrance all things which I have said unto you.* Here Christ bindeth the Apostles & all the Church unto the things that he had taught them. — Such as teach the people to know the Commonwealth

of

of the true Church by these signs, the traditions of men, and the succession of Bishops, teach wrong. Those two false opinions have given unto the succession of Bishops power to interpret the *Scripture*, and power to make such Laws in the Church, as it pleased them. — God hath given the Civil Magistrates power and authority to make such Laws for the Commonwealth as shall be agreeable with reason, and not against Gods Law, and likewise power to interpret the same Laws: but this is not to be admitted in the Church, unto whom God hath given the Gospel, and interpreted the same by his only Son, taught the meaning and content thereof himself. — The adversaries of the Truth defend many an error under the name of the holy Church: when the Church therefore is named, diligently consider when the Articles they would defend, were accepted of the Church, by whom, and who was the Author of them. Leave not till the matter be brought unto the first original and most perfect Church of the Apostles. If thou find by their writings, that their Church used the thing that the Preacher would prove, then accept it, or else not. Be not amazed, though they speak of never so many years, nor name never so many Doctors. — If either the Authority of Bishops, or the greater part should have power to interpret the Scripture, the sentence of the Pharisees should have been prefer'd before the sentence of *Zachary*, *Simeon*, *Elizabeth*, or the blessed Virgin. Consider the true Church is many time but a small Congregation, as *Isaiah* saith, *Unless God had left us a remnant, we had been as Sodom.* Therefore the interpretation of the Scripture is not obligated to ordinary power, nor the most part. — Beware of deceit, when thou hearest the name of the Church

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The verity is then assaulted. They call the Church of the Devil, the holy Church many time. —— Remember Christian Reader, that the gift of interpreting the Scripture is the Light of the Holy Ghost, given unto the humble and penitent person, that seeketh onely to honour God, and not unto those persons that claim it by title or place, because he is a Bishop, or followed by succession *Peter* or *Paul*. —— Remember therefore to examine all Doctrine by the Word of God; for such as preach it aright have their infirmities and ignorance, they may depart from the Truth, or else build some superstition and false Doctrine upon the Gospel of Christ. Superstition is to be avoided, false Doctrine to be abhorred, whosoever be the Author thereof, Prince, Magistrate, or Bishop. As the Apostles made answer, *Acts 5. We ought to obey God rather then man.* — *ch. 13.* — The Law is necessary for a justified man to teach him with what works he should exercise his faith, will, and obedience unto God. We may not chuse works of our own wisdome to serve him withal. He would have us to be governed by his Word, as *David* saith, *Thy Word is a light unto my feet*: And Christ, *In vain do they worship me by the commands of men.* ——

In the second Declaration. —— *Moses* commandeth, *Deut. 4.* that no man should decline from this Law, neither to the right, nor left hand, *i. e.* That no man should add to, or take any thing from it, but simply to observe it, as it is given or written to us. From this right line and true rule of Gods Word man erreth divers wayes: Sometimes by ignorance, because he knoweth not, or will not know, that only the expres Word of God sufficeth. He holdeth with the most part, and condemneth the better, as it is to be seen at this pre-

See his Declaration of the holy ten Com. of Almighty God. Printed Anno 1548. pag. 8, 9.

sner day. This reason taketh place, it is allowed of the most part, and established by so many holy and learned Bishops, therefore it is true, &c. Another way that leadeth from the Word of God, is many times the power and authority of this world, as we see by the Bishop of *Rome*, and all his adherents, who give more credit to one Charter and gift of *Constantine*, than to the whole Bible. Another erreth by mistaking of the time, making his superstition far elder than it is, &c. One saith thus, My Father believed, and should I believe the contra-

Pag. 11. ry? — Whereas no Law at all should be spoken of conscience, but the only Word of God, which never altered, nor can be altered, *Mat.* 5. *Luk.* 10. *Psal.* 18. 119. If Heavens and Earth made by word cannot be altered, how much more the Word it self! Unto which Law, the conscience of man in

Pag. 13. matters of faith is bound only. — Such as can interpret nothing, will say, I have an ill opinion of God in Heaven, and of the superiour Powers on Earth, because I damn the Disciples of the false Doctors with the Doctors, and take from all Powers on Earth authority to prescribe unto their Subjects any Law touching Religion of the soul. As concerning those that be seduced by false Teachers, St. *Luke* c. 6. *Ezekiel* 3. and 13. judge as I do — Both he that leadeth to damnation, and

Pag. 14. he that is led, falleth into the pit. — Notwithstanding I believe, that in the midst of darkness, when all the world (as far as man might judge) had sworn unto the Bishop of *Rome*, Christ had his *Elect*, that never consented to his false Laws, as it was in the time of *Elias*, 1 *Kings* 19. where God saith,

Pag. 15. *He had preserved seven thousand that had not bowed the knee to* Baal. — As many as die before us, seduced by false Teachers without repentance, the Scripture

 condem-

condemneth; As many as believed them not, but trusted to the Scripture (or else deceived, yet repented before they died) live eternally in joy and solace and are saved, as *John* saith *Rev.* 13. in the blood of the Lamb. — As touching the superiour Powers of the Earth, it is not unknown to all men that have read and marked the Scripture, that it pertaineth nothing to their Office to make any *Law* to govern the consciences of their Subjects in Religion, but to reign over them in this case, as the Word of God commandeth. Howbeit in their Realms they make what Laws they will, and *Pag.* 16. as many as they will; command them to be kept as long it pleaseth them, and change them at their pleasure as they shall see occasion for the wealth & commodity of their Realms: — Unto the which superiour Powers we owe all obedience, both of body and goods, and likewise our daily prayer for them to Almighty God, *&c.* And as many divers Commonwealths as there be, so many divers Laws there may be. Howbeit all Christian Kings and Kingdomes with other Magistrates, should reign by one Law, and govern the Churches of their Realms solely by the Word of God, which is never to be changed. — Thus Christ commanded his *Pag.* 17. Apostles to teach, and their Audience to hear the things he commanded, *Matth.* 28. *Mark* 16. — *Moses* prescribeth unto his Audience seven *Pag.* 26. Rules, wherewith he prepareth them to the receiving of the ten Commandements. (1) A right perswasion of Gods word, that God will undoubtedly give the good promised to the good, and inflict the evil threatned against the evil. — (2) To have *Pag.* 29. a right opinion of the Magistrates and superiour Powers of the Earth, to give them no more, nor any less honour and reverence than the Word of

God commandeth. — For lack of this preparative the world hath erred from the *Truth* this many years. Men do not look what Gods *Word* saith, but extol the authority of mans Laws, preferring the decree of a general or provincial Council before
Pag. 30. the Word of God. — (3) Another preparative is obedience both to God and man. It were as good nere read the Law, in case we mind not to be obe-
Pag. 31. dient. — (4) To observe *jus gentium*. — (5) To
Pag. 32. esteem the Doctrine of the Commandments, as it
Pag. 34. is worthy. — (6) A true and right understanding of the Law, not to constrain the letter against the mind of the Text, but behold alwayes the consent of
Pag. 36. the Scripture. — (7) To add nothing to this Law, neither to take any thing from it. —— If thou judgest that Gods Law containeth one part of such Doctrine, as is necessary for mans salvation, and the Bishops Laws another part, thou contemnest and dishonourest the whole Law, and the Giver thereof, and offendest against that command, *Deut.* 4. 12.
Pag. 64. and *Prov.* 30. — Every thing that we do for the honour of God not commanded by his *Word*, is as strange, and not accepted by God; as all good intentions, feigned works by man, and all things commanded by general Councils, not expressed in the Word of God, by the Patriarks, Prophets, Christ, and the Apostles, which be and ever were before God the Holy and Catholick Church. Whosoever add any thing to their Laws are the Church of Antichrist, *Deut.* 4. 12. *Revel.* 22. *Nadab* and *Abihu* offered strange fire, *i.e.* such as he command-
Pag. 68. ed not. —— Read the Commentaries of *Thy. Valois* and *Nicol. in Aug. de Civit. Dei, l.* 4. and they will tell thee what superstition is, if thou believe not the Scripture. Superstition (say they) is a superfluous Religion, what *ways* soever it be superfluous,

whether

whether it be of the superfluity of the things honoured, or of the things used for Religion, or of the manner in Religion. This doubtless is understood by the name of Superstition, from whence soever the name hath its rise; whatsoever thou dost to please God Almighty, if it be not commanded in his *Word*, it is superfluous superstition. — The purpose end and will of the second Commandment is, That Gods pleasure is unto us, that we do not profane or dishonour the true Religion or honour of God with superstitious Rites or Ceremonies not commanded by him. — I am a jealous God. *q. d.* when we two were married together for the love that I bore unto thee, I gave thee certain Rules and Precepts how in all things thou mayest keep my love and good will towards thee, and thou promisedst me obedience to my Commandments, *Exod.* 19. *So honour me therefore, and love me as it standeth written in the Writings and Indentures written between us both, I cannot suffer to be otherwise honoured, than I have taught in my Tables and Testament.* — Pag. 70. Pag. 77.

Against obeying of Gods Laws, the first Sophism or carnal Objection is, when men say it is no place nor time to learn or obey Gods Laws, we be not in the Temple, *&c.* but in the broad world, and must do as other men do, and rather serve the place we be in, *& ululare cum lupis*, bark with the wolf, than speak of the Scripture: besides, it is too dangerous a season, let it pass till the world be more quiet, *&c.* — This Objection *Moses* breaketh, and proveth that the Law should be alwayes received, and in every place. — Those that observed it in the wilderness, God fed by miracle from Heaven, and preserved all their apparel that it consumed not, nor perished in the wearing for the space of forty years. — A second Objection is, when men put Pa. 209. Deut. 29. 30. Pa. 210.

from themselves the obedience of the Law unto others, saying, Let the Priests, &c. learn and keep the Law, what should a Prince, Magistrate, or Gentleman be so bound? Youth cannot be tied to so strait Canons, it must not be so bridled, &c. This wicked acceptation of persons *Moses* destroyeth,

Pa. 211. yea all (saith he) stand this day before the Lord your God, your Princes, your Tribes, your Elders, your Officers, and all men of Israel, your children, your wives, and thy Guest, &c. No manner of pri-

Pa. 212. son is excluded from the League. — A third is presumption, when men know what is to be done, yet against their knowledge presuming of Gods

Pa. 213. mercy, do the thing that is evil, saying, If I walk in the imagination of my heart, and take my pleasure, there is no danger, &c. But (saith *Moses*) the Lord will not favour such an one, but then be angry, and kindle his ire against him, so that every curse written in this Book, shall rest on him, &c.

Pa. 218. A fourth is Animosity, thus reasoning with ones self, who knoweth what his last hour shall be? — But (saith *Moses*) *Secret things belong to God, but the*

Pa. 232. *things that God hath revealed to us and our children for ever, that we do all the precepts of this Law.* — A fifth, is Desperation, when men think it is in vain for them to observe Gods Laws, there is no hope of their salvation &c. It is impossible for him to return to God, and do all that God requireth, &c.

Pa. 224. *Moses* gives a remedy against this dangerous disease, sheweth the way to God, declareth, *That God*

Pa. 229. *is full of mercy and ready to forgive*, &c. — A sixth is the pretence of Ignorance, saying, The Scripture, the Laws of God have so many mysteries, too hard for our capacities, &c. Besides the Doctors brawl and chide between themselves, and how should the unlearned understand it aright?

Who

Who can tell (saith another) whether this be the true Law or not? If it were the true Law of God, then it should contain all verities, and have no deed of mans Laws. Now the greatest part of *Christians* in name say, that this Law is not sufficient, except it be holp and aided by the Law of the Bishops. — *Moses* answereth and saith, *This Law is sufficient, simple and plain, easie to be understood, a perfect Doctrine, and required of all men; the Commandments that I prescribe to thee unto day is not far above thee, nor put far from thee*, &c. By which words it appeareth, that God hath made his will and pleasure simple and plainly open to his people, &c. Yea the Law of God to do well by is written naturally in the heart of every man, &c. though there were no Law written, &c. mans conscience would tell him when he doth well and when ill. — Farewell in our only and sole joy and consolation, Christ Jesus. *Pa.* 230. *Pa.* 231. *Pa.* 234.

This holy Exile parting with Mr. *Bullinger* and his friends at *Zurick*, declared that the principal cause of his return to his own Countrey was the matter of Religion, &c. Be sure (said he) neither the nature of the Countrey, nor pleasure of commodities, nor newness of friends shall ever induce me to the oblivion of such friends and Benefactors, and therefore you shall be sure from time to time to hear from me how it goes with me, but the last news of all I shall not be able to write; for there said he (taking Mr. *Bullinger* by the hand) where I shall take most pains, there shall you hear of me to be burned to ashes, and that shall be the last news, which I shall not be able to write. — Fox, *Vol.* 3 *pag.* 143.

When he was made Bishop of *Worcester* and *Gloucester*, the Arms allotted him (probably by his own appointment) were a Lamb in a fiery Bush, and *Pa.* 246.

the

the Sun-beams from Heaven descending down upon the Lamb, rightly denoting as it seemed, the manner of his suffering, which afterward followed.

After his return, in his Sermons he corrected sin, and sharply inveighed against the iniquity of the world, and corrupt abuses of the Church.—

When he was elected Bishop of *Worcester* and *Gloucester*, he made humble supplication to the King either to discharge him of the Bishoprick, or to dispense with him as to the wearing of such Garments and Apparel as the Popish Bishops were wont to do. His Petition the King granted, as appears by his Letter to the Archbishop of *Canterbury*, telling him, That the Rites and Ceremonies he would be dispensed in were offensive to his conscience. The Oath also, used them commonly in the consecration of Bishops was against his conscience, as appears by the Earl of *Warwick's* Letter to the Archbishop, writ by the Kings desire.

Pa. 147.

Pa. 149. In the beginning of Q. *Mary's* Reign, when notice was given him that he should be sent for to *London*, and how dangerous it was for him to appear, he gave this Answer: Once I did flee, but now because I am called to this place and Voeation, I am throughly perswaded to tarry, and to live and die with my sheep.

Pa. 150. When he was imprisoned in the *Fleet*, he writes thus: I am so hardly used, that I see no remedy (saving Gods help) but I shall be cast away in Prison before I come to judgement. But I commit my just cause to God, whose will be done, whether it be by life or death.

Winchester exhorting him to the unity of the Catholick Church, and to acknowledg the Popes Holiness to be Head of the same Church, promising

him

him the Queens mercy; he answered, That forasmuch as the Pope taught Doctrine altogether contrary to the Doctrine of Christ, he was not worthy to be accounted a Member of Christs Church, much less to be Head thereof; wherefore he would in no wise condescend to any such usurped Jurisdiction, neither esteemed he the Church, whereof they called him Head, to be the Catholick Church of Christ, for the Church of Christ only heareth the voice of her Spouse Christ, and flieth the strangers. Howbeit (said he) if in any point to me unknown, I have offended the Queens Majesty, I shal humbly submit my self to her mercy, if mercy may be had with safety of conscience, and without the displeasure of God. *Pa.* 158.

Come Brother (said he to Mr. *Rogers*, who was sent with him to the Counter in *Southwark*) must we two take this matter first in hand, and begin to fire these Fagots? Yea Sir (said Mr. *Rogers*) by Gods grace. Doubt not (said Mr. *Hooper*) but God will give strength.

The Sheriff telling Mr. *Hooper* he wondred that he was so hasty and quick with the L. Chancellor, he answered, Mr. Sheriff, I was nothing at all impatient, although I was earnest in my Masters cause; and it standeth me so in hand; for it goeth upon life and death, not the life and death of this world only, but also of the world to come.

In his Letter for the stopping of certain false rumours spread abroad concerning his Recantation, by the Bishops and their servants. —— The grace of our Lord Jesus Christ be with all them that unfeignedly look for the coming of our Saviour Christ. *Amen*. Dear Brethren and Sisters in the Lord, and my Fellow-Prisoners for the Cause of

Gods

Gods Goſpel, I do much rejoyce and give thanks unto God for your conſtancy and perſeverance in affliction, unto whom I wiſh continuance to the end. And as I do rejoyce in your faith and conſtancy in afflictions that be in priſon, even ſo I do mourn and lament to hear of our dear Brethren
A.1532. that yet have not felt ſuch dangers for Gods *Truth* as we have and do feel, and be daily like to ſuffer more, yea the very extream and vile death of the fire; yet ſuch is the report abroad (as I am credibly informed) that I *John Hooper*, a condemned man for the cauſe of Chriſt, ſhould now after ſentence of death (being in *Newgate* Priſoner, and looking daily for Execution) recant and abjure that which heretofore I have preached; and this mis ariſeth of this, That the Biſhop of *London*, and his Chaplains reſort unto me. Doubtleſs if our *Brethren* were as Godly as I could wiſh them, they would think that in caſe I did refuſe to talk with them, they might have juſt occaſion to ſay that I were unlearned, and durſt not ſpeak with learned men; or elſe proud, and diſdained to ſpeak with them. — But I fear not their arguments, neither is death terrible to me. — I am more confirmed in the truth, which I have preached heretofore, by their coming. Therefore ye that may ſend to the weak Brethren, pray them that they trouble me not with ſuch reports of Recantations as they do, for I have hitherto left all things of the world, and ſuffered great pains and impriſonment, and I thank God I am as ready to ſuffer death as a mortal man may be. It were better for them to pray for us, then to credit or report ſuch rumours that be untrue. We have *enemies* enough of ſuch as know not God truly: but yet the falſe report of weak Brethren is

ouble cross. I wish your eternal salvation in Je- Christ, and also require your continual Pray- , that he which hath begun in us may continue to the end. I have taught the truth with my ngue, and with my pen heretofore, and hereafter ortly will confirm the same by Gods grace with y blood.

Newgate, Feb. 2. 1554.

Your Brother in Christ,
J. H.

When the Keeper told him he should be sent to *Gloucester* to be burned, he rejoyced very much lifting up his eys and hands to Heaven, he praised God that he saw it good to send him among the people over whom he was Pastor, there to confirm with his death the truth which he had before taught them, not doubting but the Lord would give him strength to perform the same to his glory. *Pa.* 153.

Sir *Anthony Kingston* (formerly his Friend, then Commissionre to see Execution done upon him, coming to him a little before his death, bid him consider that life was *sweet*, & death was bitter, *&c.* It is true (said Mr. *Hooper*) I am come hither to end this life, and to suffer death here, because I will not gainsay the former truth which I have heretofore taught among you. — True it is, that death is bitter and life is sweet; but alas! consider that the death to come is more bitter, and the life to come is more sweet; therefore for the desire and love I have to the one, and the terrour and fear of the other, I do not so much regard this death, nor esteem this life, but have setled my self through the strength of Gods holy Spirit, patiently

to

to pass through the torments and extremities of the fire now prepared for me, rather than to deny the truth of his Word, desiring you and others in the mean time to commend me to Gods mercy in your Prayers.

I thank God (said the Knight) that ever I knew you; for God did appoint you to call me, being a lost child, and by your good instructions, where before I was both an Adulterer and Fornicater, God hath brought me to the forsaking and detesting of the same. If you had the grace so to do (said the Bishop) I do highly praise God for it, and if you have not, I pray God you may have, and that you may continually live in his fear.

The Knight and the Bishop parting with tears, the Bishop told the Knight, that all the troubles he had sustained in Prison, had not caused him to utter so much sorrow.

A *Papist* telling him he was sorry to see him in that case. Be sorry for thy man (said he) and lament thine own wickedness; for I am well, I thank God, and death to me for Christs sake is welcome.

Pa. 254. When he was committed to the Sheriff of *Glocester*, the Mayor and Aldermen at first saluted him, and took him by the hand. Mr. Mayor (said Mr. *Hooper*) I give most hearty thanks to you and to the rest of your Brethren, that you have vouchsafed to take me a Prisoner and condemned man by the hand, whereby to my rejoycing it is somewhat apparent that your old love and friendship towards me is not altogether extinguished, and I trust also that all the things I have taught you in times past are not utterly forgotten, *&c.* For the which most true and sincere Doctrine, because I will not now account it falshood and Heresie, as many other men

men do, I am sent hither by the Queens command to die, and am come where I taught it to confirm it with my blood. And now Mr. Sheriffs, — My request to you is, that there may be a quick Fire, shortly to make an end, & in the mean time I will be as obedient unto you, as your selves would wish. If you think I do amiss in any thing, hold up your finger and I have done: for I am not come hither as one inforced or compel to die; for it is well known I might have had my life with worldly *gain*; but as one willing to offer and give my life for the truth, rather than to consent to the wicked Papistical Religion of the Bishop of *Rome*, &c.—

When the Sheriffs fetcht him from his Chamber to the place of Execution with Bills, Weapons, *&c.* Mr. Sheriffs (said he) I am no Traytor, neither needed you to have made such a business to bring me to the place where I must suffer; for if ye had willed me, I would have gone alone to the Stake, and have troubled none of you at all.

When he saw the multitude of people that were assembled, he said unto them that were about him, Alas! why be these people assembled and come together? peradventure they think to hear something of me now, as they have in times past; but alas! speech is prohibited me.

Notwithstanding the cause of my death is well known unto them: when I was appointed here to be their Pastor, I preached unto them true and sincere Doctrine, and that out of the Word of God; because I will not account the same to be Heresie and untruth, this kind of death is prepared for me.

When he was come to the place where he was to suffer, after he had begun to pray, a Box was brought and laid before him upon a stool, with his

Pardon

Pardon (or leaſtwiſe it was feigned ſo to be) from the Queen, if he would turn; at the ſight thereof he cried, If you love my ſoul away with it, if you love my ſoul away with it.

In his Prayer he was overheard to ſay; Lord, I am Hell, but thou art Heaven; I am ſwill, and ſink of ſin, but thou art a gracious God and merciful
Pa.155. Redeemer. —— Thou art aſcended into Heaven, receive me Hell to be partaker of thy joys, where thou ſitteſt in equal glory with thy Father; for well knoweſt thou wherefore I am come hither to ſuffer and why the wicked do perſecute this thy poor ſervant, not for my ſins and tranſgreſſions againſt thee, but becauſe I will not allow their wicked doings to the contaminating of thy blood, and to the denial of the knowledge of thy Truth, wherewith it did pleaſe thee by thy holy Spirit to inſtruct me, the which with as much diligence as a poor wretch might (being thereto called) I have ſet forth to thy glory. And well ſeeſt thou, my Lord and God, what terrible pains & cruel torments be prepared for thy Creature; ſuch, Lord, as without thy ſtrength none is able to bear, or patiently to paſs. But all things that are impoſſible with man are poſſible with thee. Therefore ſtrengthen me of thy goodneſs, that in the fire I break not the rules of patience, or elſe aſſwage the terrour of the pains as ſhall ſeem moſt to thy glory.

When he was at the Stake, three irons made to bind him to the Stake, were brought; one for his Neck, another for his Middle, and the third for his Legs. He refuſing them, ſaid, Ye have no need thus to trouble your ſelves, for I doubt not but God will give ſtrength ſufficient to abide the extremity of the fire without bands: notwithſtanding, ſuſpecting the frailty and weakneſs of the fleſh, but having aſſured

assured confidence in Gods strength, I am content ye do as ye shall think good.

When he was first scorch'd with the fire, he pray'd, saying mildly, and not very loud (but as one without pains) O Jesus the son of *David* have mercy upon me, and receive my soul. *Pa.* 156.

When the second fire was spent, and only burnt his lower parts, he said, for Gods love (good people) let me have more fire. In the third fire he prayed with somewhat a loud voice, Lord Jesus have mercy on me, Lord Jesus have mercy on me, Lord Jesus receive my Spirit.

The Reasons of Mr. Hooper's *refusing the Episcopal Habits, &c. I find them.*

C. Why do not you my Lord use these innocent and harmless weeds? *See cabal p.* 13, 14.

H. I put my self upon the tryal of the searcher of Hearts, that no obstinacy, but meer Conscience makes me refuse these ornaments.

C. These Ornaments are indifferent of themselves, and of ancient use in the Church.

H. They are useless being ridiculous and superstitious.

C. Nay, my Lord, being enjoyned by lawful Authority, they become necessary, not to salvation, but to Church-unity.

H. Being left indifferent by God, it is presumption in man to make them necessary.

C. By a moderate use of these Ceremonies we may gain Papists into the Church.

H. While you hope to gain Papists into the Church, you lose many Protestants out of it.

C. You discredit other Bishops, who have used this Habit.

H. I had rather discredit them than destroy mine own conscience.

C. How think you, being a private person, to be indulged with to the disturbance of the publick Uniformity of the Church?

H. If it please your Grace but to read these Letters, I hope you will be satisfied (and then he produced the Letters from the Earl of *Warwick*, and King *Edward*.)

C. These are to desire, that in such reasonable things, wherein my Lord Elect of *Glocester* craveth to be born withall at *your* hands, you would vouchsafe your graces favour; the principal cause is, that you would not charge him with any thing burdenous to his conscience.

J. Warwick.

WE do understand you stay from Consecrating our well-beloved Mr. J. Hooper, *because he would have you omit and let pass certain Rites and Ceremonies offensive to his Conscience, whereby you think you shall fall in premunire of Laws; We have thought good by advice of Our Council to discharge you of all manner of Dangers, Penalties, and Forfeitures you should run into, by omitting any of the same, and these Our Letters shall be your sufficient Warrant and Discharge.*

Edwardus *Rex.*

Fox, *Vol.* 3 *pag.* 186. In his Letter writ in Answer to one sent him concerning certain taken in *Bow* Church-yard, whilst they were praying. —— I do rejoyce in that men can be so well occupied in this perilous time, and flee for remedy to God by Prayer, as well for their

their own lacks and neceſſities, as alſo charitably to pray for them that perſecute them. So doth the Word of God command all men to pray charitably for them that hate them, and not to revile any Magiſtrate with words, or to mean him evil by force and violence. They alſo may rejoyce that in well doing they were taken to priſon. —— Thus fare you well and pray God to ſend his true Word into this Realm again amongſt us, which the ungodly Biſhops have now baniſhed.

In his Letter to thoſe Chriſtians ſo taken Priſoners. —— The grace, favour, conſolation, and aid of the Holy Ghoſt be with you now and ever. So be it. Dearly beloved in the Lord, ever ſince I heard of your impriſonment I have been marvellouſly moved with great affections and paſſions, as well of mirth and gladneſs, as of heavineſs and ſorrow. Of gladneſs in this, that I perceived how ye be bent and given to prayer and invocation of Gods help in theſe dark and wicked proceedings of men againſt Gods glory. I have been ſorry to perceive the malice and wickedneſs of men to be ſo cruel, deviliſh, and tyranical to perſecute the people of God for ſerving of God, &c. Theſe cruel doings do declare, that the Papiſts Church is more bloody and tyrannical, than ever was the ſword of the Ethnicks and Gentiles. —— *Trajan* the Emperour commanded, That no man ſhould be perſecuted for ſerving of God: but the Pope and his Church have caſt you into Priſon, being taken doing the Work of God, and one of the excellenteſt Works, that is required of Chriſtians, *viz.* whileſt ye were in Prayer. —— O glad may ye be that ever ye were born to be apprehended, whileſt ye were ſo vertuouſly occupied. *Bleſſed be they that ſuffer for righteouſneſs ſake.* If God had *Pa. 119*

ſuffered them that took your bodies, then to have taken your life alſo, now had you been following the Lamb in perpetual joyes, away from the company and aſſembly of the wicked men. But the Lord would not have you ſuddenly ſo to depart, but reſerveth you gloriouſly to ſpeak and maintain his Truth to the world. Be ye not careful what ye ſhall ſay; for God will go out and in with you, and will be preſent in your hearts and in your mouths to ſpeak his wiſedome, though it ſeems fooliſhneſs to the world. He that hath begun this good work in you, continue in the ſame unto the end. Pray unto him, that ye may fear him only, that hath power to kill both body and ſoul, and to caſt them into hell fire. Be of good comfort, all the hairs of your head are numbred, and there is not one of them can periſh, except your heavenly Father ſuffer it to periſh. Now you be in the field, and placed in the fore-front of Chriſts battel. Doubtleſs it is a ſingular favour of God. and a ſpecial love of him towards you, to give him his prehemineence, as a ſign that he truſteth you before others of his people. Wherefore dear Brethren and Siſters) continually fight this Fight of the Lord. Your Cauſe is moſt juſt and godly, ye ſtand for the true Chriſt (who is after the fleſh in Heaven) and for his true Religion and Honour, which is amply, fully, ſufficiently, and abundantly contained in the holy Teſtament, ſealed with Chriſts own blood. How much be ye bound to God, who putt you in truſt with ſo holy and juſt a cauſe? Remember what *lookers on* you have to ſee and behold you in your fight, God and all his holy Angels; who be ready alwayes to take you up into Heaven, if ye be ſlain in his fight. Alſo you have ſtanding at your backs all the multitude of the Faithful, who

Mat. 10.

Luke 12.

ſhall

shall take courage, strength, and desire to follow such noble and valiant Christians, as you be. Be not afraid of your Adversaries; for he that is in you, is stronger than he that is in them. Shrink not although it be pain to you: your pains be not now so great, as hereafter your joyes shall be. Read the Comfortable Chapters to the *Romans*, 8. 10, 15. *Hebrews* 11. 12. And upon your knees thank God that ever ye were accounted worthy to suffer any thing for his Names sake. Read the second Chapter of *Luke*, and there you shall see how the Shepherds that watched their Sheep all night, as soon as they heard that Christ was born at *Bethelem*, by and by went to see him. They did not reason nor debate with themselves who should keep the Wolf from the Sheep in the mean time, but did as they were commanded, and committed their Sheep unto him, whose pleasure they obeyed. So let us do now we be called, commit all other things to him that calleth us. He will take heed that all things shall be well. He will help the Husband, he will comfort the Wife: he will guide the Servants: he will keep the House: he will preserve the Goods; yea rather then it should be undone, he wil wash the Dishes, and rock the Cradle. Cast therefore all your care upon God; for he careth for you. Besides this, you may perceive by your imprisonment, that your Adversaries weapons against you be nothing but flesh, and blood, and tyranny, for if they were able, they would maintain their Religion by Gods Word; but for lack of that, they would violently compel, such as they cannot by holy Scripture perswade; because the holy Word of God, and all Christs doings be contrary unto them. Pray you pray for me, and I will pray for you. 1 *Joh.* 4.

Fleet, Jan. 24. 1555.

Pa.156. In a Letter to certain of his Friends. — Now is the time of trial, to see whether we fear more, God or man. It was an easie thing to hold with Christ, whilst the Prince and world held with him; but now the world hateth him, it is the true trial who be his. Wherefore in the Name, and in the Vertue, Strength, and Power of his holy Spirit, prepare your selves in any case to adversity and constancy. Let us not run away when it is most time to fight. Remember none shall be crowned, but such as fight manfully; and he that endureth to the end shall be saved. Ye must now turn all your cogitations from the peril you see, and mark the felicity that followeth the peril, either victory in this world of your enemies, or else a surrender of this life to inherit the everlasting Kingdome. Beware of beholding too much the felicity, or misery of this world; for the consideration and too earnest or love fear of either of them draweth from God. Wherefore think with your selves, as touching the felicity of the world, it is good; but yet none otherwise than it standeth with the favor of God. It is to be kept; but yet so far forth, as by keeping of it we lose not God. It is good abiding and tarrying still among our friends here; but yet so, that we tarry no therewithal in Gods displeasure, and hereafter dwell with the Devils in fire everlasting. There is nothing under God, but may be kept, so that God, being above all things we have, be not lost. Of adversity judge the same. Imprisonment is painful, but yet liberty upon evil conditions is more painful. The Prisons stink; but yet not so much as sweet Houses, where the fear and true honour of God is lacking. I must be alone and solitary: It is better to be so, and have God with me, then to be in company with

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the wicked. Loſs of Goods is great; but loſs of Gods grace and favour is greater. I am a poor ſimple creature, and cannot tell how to anſwer before ſuch a great ſort of noble, learned, and wiſe men: It is better to make anſwer before the pomp and pride of wicked men, than to ſtand naked in the ſight of all Heaven and Earth before the juſt God at the later day. I ſhall die then by the hands of the cruel man: He is bleſſed that loſeth his life full of miſeries, and findeth the life of eternal joyes. It is pain and grief to depart from Goods and Friends; but yet not ſo much as to depart from grace and heaven it ſelf. Wherefore there is neither felicity, nor adverſity of this world, that can appear to be great, if it be weighed with the joyes or pains in the world to come. I can do no more, but pray for you; do the ſame for me, for Gods ſake. For my part (I thank the heavenly Father) I have made mine accounts, and appointed my ſelf unto the will of the heavenly Father: as he will, ſo I will by his grace. —— I am a precious jewel now, and daintily kept, never ſo daintily; for neither mine own man, nor any of the Servants of the Houſe may come to me, but my Keeper alone. *Pa.* 157.

Jan. 23. 1555.

In another Letter. —— The grace, mercy, and Peace of God the Father, through our Lord Jeſus Chriſt, be with you my dear Brethren, and with all thoſe that unfeignedly love and embrace his holy Goſpel. *Amen.* We muſt give God thanks for the Truth he hath opened, *&c.* and pray unto him, that we deny it not, nor diſhonour it with idolatry; but that we may have ſtrength and patience, rather to die ten times over, than to deny him once. Bleſſed ſhall we be, if ever God make us *Pa.* 158.

worthy of that honour to shed our blood for his Names sake: and blessed then shall we think those Parents, which brought us into this world, that we should be carried from this mortality into immortality. If we follow the command of *Paul*, that
Col. 3. saith, *If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God*; we shall neither depart from the vain transitory goods of this world, nor from this wretched and mortal life, with so great pains, as others do. — There is no better way to be used in this troublesome time for your consolation, than many *times* to have Assemblies together of such men and women, as be of your Religion in Christ, and there to take and renew among your selves the truth of your Religion, to see what ye be by the Word of God, and to remember what ye were before ye came to the knowledge thereof; to weigh and confer the dreams and false lyes of the Preachers, that now preach, with the Word of God, that retaineth all truth: and by such talk, and familiar resorting together, ye shall the better find out all their lies, that now go about to deceive you, and also both know and love the Truth that God hath opened to us. It is much requisite that the Members of *Christ* comfort one another, make prayers together, confer one with another; so shall ye be stronger, and Gods spirit shall not be absent from you, but in the midst of you, to teach you, to comfort you, to make you wise in all godly things, patient in adversity, and strong in persecution. Ye see how the Congregation of the wicked, by helping one another, make their wicked Religion and themselves strong against Gods Truth and his people. — Ye may perceive by the life of our fore-fathers, that Christs words, *In the world ye shall have trouble: He*

that

that will live godly in Christ must suffer persecution.

be true; for none of all his before our time escaped trouble: then shall ye perceive that it is but a folly for one that professeth Christ truly, to look for the love of the world. Ye be no better than your fore-fathers. Be glad that ye may be counted worthy Souldiers for this War: and pray to God when ye come together, that he will use and order you and your doings. (1) That ye glorifie God. (2) That ye edifie the Church and Congregation. (3) That ye profit your own souls. In all our doings beware ye be not deceived; for although this time be not yet so bloody and tyrannous, as the time of our fore-fathers, that could not bear the Name of Christ, without danger of life and goods; yet is our time more perillous for soul and body. Therefore of us Christ said, *Think ye when the Son of man cometh, he shall find faith upon the earth.* Luke 18. He speaks not of being christened and in name a Christian, but of saving Faith: and doubtless the scarcity of Faith is now more (and will, I fear, increase) than it was in the time of the greatest Tyrants that ever were. In *Rev.* 6. ye may perceive that at the opening of the fourth Seal came out a pale Horse, and he that sate upon him was called Death, and Hell followed him. This Horse is the time, when Hypocrites and Dissemblers entred into the Church under pretence of the true Religion, *&c.* that have killed more souls with heresie and superstition, than all the Tyrants that ever killed bodies by fire, sword, or banishment, *&c.* and all souls, that trust to these Hypocrites, live to the Devil in everlasting pain, as is declared by Hells following the pale Horse. These pale Hypocrites have stirred up Earthquakes, *i. e.* the Princes of the world against Christs Church. They have dark-

darkned the Sun, and made the Moon bloody, and have cauſed the Stars to fall from Heaven, *i.e.* they have darkned with miſts, and daily darken the Sun of Gods word, impriſoned, and chaiſed, and *Pa.* 159. butchered Gods true Preachers, which inch only light at the Sun of Gods Word, that their light cannot ſhine unto the world as they would: Whereupon it comes to paſs, that many Chriſtians fall from Gods true Word to hypocriſie, moſt devilliſh ſuperſtition and idolatry. —

In his Letter to Biſhop *Farrar*, Dr. *Taylor*, Mr. *Bradford*, and Mr. *Philpot*, Priſoners in the *Kings Bench* in *Southwark*. — I am adverтiſed, that we ſhall be carried ſhortly to *Cambridge*, there to diſpute for the faith, and for the Religion of Chriſt (which is moſt true) that we have and do profeſs. I am (as I doubt not ye be) in Chriſt ready) not only to go to *Cambridge*, but alſo to ſuffer, by Gods help, death it ſelf in the maintenance thereof. —— I write this to comfort you in the Lord, that the time draweth near, and is at hand, that we ſhall teſtifie before Gods enemies Gods Truth. ——

May, 6. 1554.

Yours, and with you unto death in Chriſt,
J. H.

Pa. 160. In his Letter to his Wife. — As the Devil hath entred into their hearts, that they themſelves cannot, or will not come to Chriſt to be inſtructed by his holy Word; ſo can they not abide any others to become Chriſtians, and lead their lives after the Word of God, but hate, perſecute, rob, impriſon, and kill them, whether male or female; though they

they have never offended Gods or Mans Law, yet though they daily pray for them, and wish them Gods grace; having no respect to Nature. The Brother persecuteth the Brother, the Father the Son, and most dear Friends are become most mortal Enemies. And no marvel; for they have chosen sundry Masters, the one the Devil, the other God. The one agree with the other, as God and the Devil agree between themselves. —— *As he that was born after the flesh persecuted in times past him that was born after the Spirit, even so it is now.* Therefore Gen. 21. Gal. 4. for asmuch as we live in this life amongst so many great perils and dangers, the only remedy is what Christ hath appointed, *Ye shall possess your selves in patience.* —— When troubles come we must be patient, and in no case violently, nor seditiously to resist our persecutors; because God hath such care of us, that he will keep in the midst of all troubles the very hairs of our heads, *&c.* And seeing he hath such care of the hairs of our head, how much more doth he care for our life it self? Their cruelty hath no farther power than *God* permitteth, and that which cometh unto us by the will of our heavenly Father, can be no harm, loss, destruction to us, but rather gain, wealth and felicity. That the spirit of man may feel these consolations, the giver of them, the heavenly Father, must be prayed unto for the merits of Christs Passion; for it is not the nature of man that can be contented, until it be regenerated and possessed with Gods Spirit, to bear patiently the troubles of mind or body. When the mind of man sees troubles on every side, threatning poverty, yea death, except the man weigh these brittle and uncertain treasures, that be taken from him, with the riches of the life to come, and this life of the body with the life in Luke 21.

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Christs blood, and so for the love and certainty of the heavenly joyes contemn all things present, doubtless he shall never be able to bear the loss of goods and life. — The Christian mans faith must be always upon the resurrection of Christ, when he is in trouble, and in that glorious *Resurrection* he shall see continual joy, yea victory and triumph over all persecution, trouble, sin, death, hell, the Devil, and all other persecutors; the tears and weepings of the faithful dried up, their wounds healed, their bodies made immortal in joy, their souls for ever praising the Lord, in conjunction and society everlasting with the blessed company of Gods Elect in perpetual joy. *If ye be risen with Christ, seek the things which are above, where Christ sitteth at the right hand of God the Father.* When he biddeth us seek the things that are above, he requireth that our minds never cease from prayer and study in Gods Word, untill we see, know, and understand the vanities of this world, the shortness and misery of this life, and the treasures of the world to come, the immortality thereof, the joyes of that life, and so never cease seeking, until such time as we know certainly and be perswaded what a blessed man he is, that seeketh the one and findeth it, and careth not for the other though he lose it; and in seeking, to have right judgement between the life present and the life to come, we shall find how little the pains, imprisonment, slanders, lies, and death it self is in the world, in respect of pains everlasting, the Prison infernal, and Dungeon of Hell, the Sentence of Gods judgement, and everlasting Death. When a man hath by seeking the Word of God found out what the things above be, then must he set his affections upon them. And this Commard is more hard than the other; for

Col. 3.

Ps. 16.

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mans knowledge many times sees the best: men know that there is a life to come, better than this present, &c. Yet they set not their affection upon it, they do more affect and love indeed a trifle of nothing in this world, that pleaseth their affection, than the treasure of all treasures in Heaven. We must set our affections on things above, *i. e.* when any thing worse than Heaven, offereth it self to be ours, if we will give our good wills to it, and love it in our hearts, then ought we to see by the judgement of Gods Word, whether we may have it without Gods displeasure; if we cannot, if the riches of this world may not be gotten nor kept by Gods Law, neither our lives continued without the denial of his honour, we must set our affections upon the riches and life that is above, and not upon things that be upon the earth. This second Commano requires, that as our mind judgeth Heavenly things to be better than Earthly, and the life to come better than the present life; so we should chuse them before other, and prefer them, &c. These things be easie to be spoken of, but not so easie to be used and practised. — Read *Psa.* 88. wherein is contained the prayer of a man, that being vexed with adversaries and persecutions, saw nothing but death and hell, apprehending not only man, but God angry with him; yet he by Prayer humbly resorted unto God, and put the hope of his salvation in him, whom he felt his enemy. — In this command (possess your lives by your patience) God requires every one to be patient, he saith not, It is sufficient that other holy *Patriarchs*, *Prophets*, *Apostles*, *Evangelists*, and *Martyrs* continued their lives in patient suffering the troubles of this *world*; but Christ saith it to every one of his people. By your patience continue you your life, not that man

hath

hath patience in himself, but that he must have it for himself of God, the only Giver of it, if he purpose to be a godly man. Besides, as our Profession and Religion requireth patience outwardly, without resistance and force, so requireth it patience of the mind, and not to be angry with God, although he use us that be his own creatures, as him listeth.

Pa. 162. We may not murmure against God, but say alwayes his judgments be right and just, and rejoice that it pleaseth him to use us, as he used heretofore such as he most loved in this *world*. Have a singular care to this command, be glad and rejoice, *&c.* he sheweth great cause why, because your reward is

Mat. 5. great in Heaven. Christ also takes from us all shame and rebuke, as though it were not an honour to suffer for him, because the wicked world doth curse and abhor such poor troubled Christians. He placeth all his honourably, saying, Even so persecuted they the Prophets that were before you. —— We may learn by things that nourish and maintain us, both meat and drink, what loathsomness, and (in a manner) *abhorring* they come to before they work their perfection in us, *&c.* that whosoever saw the same would loath and abhor his own nourishment before it came to its *perfection*. Is it then any marvel if such Christians, as God delighteth in, be so mangled and defaced in this world, which is the Kitchin and Mill, to boil and grind the flesh of Gods people in, till they atchieve their perfection in the world to come? —— Raw flesh is not meat wholesome for man, and unmortified men and women be not creatures meet for God. Christs people must be broken and all to *turn* in the Mill of this world, and so shall they be most fine meant to their Heavenly Father. —— We must therefore patiently suffer, and willingly attend upon

on Gods doings, although they seem clean contrary, after our judgement, to our wealth and salvation, as *Abraham* did, when he was bid to offer his Son *Isaac*, in whom God promised the Blessing, and multiplying of his seed. *Joseph* at the last came to that which God promised him, although in the mean time, after the judgement of the world, he was never like to be, as God said he should be Lord over his Brethren. When Christ would make the blind man to see, he put clay upon his eyes, which after the judgement of man was a means rather to make his double blind, than to give him his sight, but he obeyed and knew that God could work his desire, what means soever he used contrary to mans reasons. — To judge things indifferently, the trouble be not yet generally, as they were in our good Fathers time, soon after the death and Resurrection of our Saviour Christ. —Was there ever such trouble as Christ threatned upon *Jerusalem*? Towards the end of the world we have nothing so much extremity as they had then, but even as we be able to bear. ——— *Mat.* 24.

In another Letter. — I require you not to forget your duty towards God in these perillous days, in the which the Lord will try us. I trust you do increase by the reading of the Scriptures, the knowledge you have of God, and that you diligently apply *your* self to follow the same; for the knowledge helpeth not, except the life be according thereto.

— I commend you to God, and the guiding of his good Spirit, to stablish and confirm you in *all* well doing, and keep you blameless to the day of the Lord, watch and pray, for this day is at hand.

In his Letter to his charitable Friends in *London*.

— For

—— For your liberality I most heartily thank you, and praise God highly in you for you, &c. praying him to preserve you from all famine, scarcity, and lack of the truth of his Word, which is the lively food of your souls, as you preserve my body from hunger and other necessaries which would happen unto me, were it not cared for by the charity of godly people. Such as have spoiled me of all that I had, have imprisoned me, and appointed not one half-penny to feed or relieve me withall; but I do forgive them, and pray for them daily in my poor Prayer to God, and from my heart I wish their salvation, and quietly and patiently bear their injuries, wishing no farther extremity to be used towards us: yet if the contrary seem best to our heavenly Father, I have made my reckoning, and fully resolved to suffer the uttermost that they are able to do against me; yea death it self by the aid of Christ Jesus, who died the most vile death of the Cross for us, wretched and miserable sinners. But of this I am assured, that the wicked world with all his force and power shall not touch one of the hairs of our heads without leave and license of our heavenly Father, whose will be done in all things. If he will life, life be it; if he will death, death be it; only we pray that our wills may be subject to his will. — If we be contented to obey Gods will, and for his commands sake to surrender our goods and our lives to be at his pleasure, it maketh no matter whether we keep goods and life, or lose them. Nothing can hurt us that is taken from us for Gods cause, nor can any thing at length do us good that is preserved contrary to Gods command. Let us wholly suffer God to use us and ours after his holy wisdome, and beware we neither use nor govern our selves contrary to his will by

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our own wisdome; for if we do, our wisdome will at length prove foolishness. It is kept to no good purpose, that we keep contrary to his Commandments. It can by no means be taken from us, that he would should tarry with us. He is no good Christian that ruleth himself and his, as worldly means serve; for he that so doth, shall have as many changes as chances in the world. To day with the world he shall live and praise the truth of God, to morrow, as the world will, so will he like and praise the falshood of man; to day with Christ, to morrow with Antichrist. —— Glorifie your heavenly Father both with your inward and outward man. If ye think ye can inwardly in the heart serve him, and yet outwardly serve with the world in external service the thing that is not of God, ye deceive your selves; for both the body and soul must concur together in the honour of God; for if an honest wife be bound to give both heart and body to faith and service in marriage, and if an honest wives faith in the heart cannot stand with a wherish or defiled body, much less can the true faith of a Christian in the service of Christianity stand with the bodily service of external idolatry; for the mystery of Marriage is not so honourable between man and wife, as it is between Christ and every Christian. Therefore (dear Brethren) pray to the heavenly Father, that as he spared not the soul nor the body of his dearly beloved Son, but applied both of them with extream pain, to work our salvation both of soul and body: so he will give us all grace to apply our souls and bodies to be Servants to him. — Let us not deride our selves, and say our souls serve him, whatsoever bodies do to the contrary for civil order and policy. But alas! know by my self what troubleth you, viz. the great 1 Cor. 6. Pa. 164.

great danger of the world, that will revenge (ye think) your service to God with sword and fire, with loss of goods and lands: but (dear Brethren) weigh on the other side, that your enemies and Gods enemies shall not do as much as they would, but as much as God shall suffer them, who can trap them in their own counsels, and destroy them in the midst of their furies. Remember ye be the Work-men of the Lord, and called into his Vineyard, there to labour till Evening-Tide, that you may receive your penny, which is more worth then all the Kingdoms of the Earth; but he that called us into his Vineyard, hath not told us how sore and how fervently the Sun shall trouble us in our labour, but hath bid us labour, and commit the bitterness thereof to him, who can and will so moderate all afflictions, that no man shall have more laid upon him, then in Christ he shall be able to bear, unto whose merciful tuition and defence I commend both your souls and bodies.

Yours with my poor Prayer.

J. H.

In a Letter to a Merchant of *London*.— I thank God and you for the great help and consolation I have received in time of adversity by your charity, but most rejoyce that you be not alter'd from truth, although falshood cruelly seeketh to disdain her. Judge not my Brother truth by outward appearance, for truth now worse appeareth, and is more vilely rejected then falshood. Leave the outward shew, and see by the Word of God what is truth, and accept truth, and dislike her not, though man call her falshood. As it is now, so it hath been her-

heretofore: truth hath been rejected, and falshood received. Such as have professed truth, have smarted, and the friends of falshood laughed them to scorn. The one having the commendation of truth by man, but the condemnation of falshood by God, flourishing for a time with endless destruction; the other afflicted a little season, but ending with immortal joyes. Wherefore, dear Brother, ask and demand of your Book, the Testament of Jesus Christ, in these woful and wretched dayes, what you should think, and what you should stay your selves upon for a certain truth, and whatsoever you hear taught, try it by your Book, whether it be true or false. The dayes be dangerous and full of peril, not onely for the world, and worldly things, but for Heaven and heavenly things. It is a trouble to lose the treasure of this life, but yet a very pain if it be kept with the offence of God. Cry, call, pray, and in Christ daily require help, succour, mercy, wisdome, grace, and defence, that the wickednes of this world prevail not against us. ——

In his Letter to Mrs. *Wilkinson*. —— I am very glad to hear of your health, and do thank you for your loving tokens; but I am a great deal more glad to hear how Christianly you avoid Idolatry, and prepare your self to suffer the extremity of the world, rather then to endanger your self to God. You do as you ought to do in this behalf, and in suffering of transitory pains, you shal avoid permanent torments in the world to come. Use your life and keep it with as much quietnes as you can, so that you offend not God. The ease that cometh with his displeasure turneth at length to unspeakable pains; and the gains of the world, with

the loſs of his favours is beggary and wretchedneſs.——

In his Letter to Mr. *Hall* and his Wife.—The dayes be dangerous and full of peril; but let us comfort our ſelves in calling to remembrance the dayes of our Fore-fathers, upon whom the Lord ſent ſuch troubles, that many hundreds, yea thouſands died for the teſtimony of Jeſus Chriſt, both men and women, ſuffering with patience and conſtancy as much cruelty as Tyrants could deviſe, and ſo departed out of this miſerable world to the bliſs everlaſting, where now they remain for ever, looking alwayes for the end of this ſinful world, when they ſhall receive their bodies again in immortality, and ſee the number of the Elect aſſociated with them in full and conſummated joyes; and as vertuous men ſuffering Martyrdom now reſt in joyes everlaſting, their pains ending their ſorrows, and beginning their eaſe: ſo did their conſtancy and ſtedfaſtneſs animate & confirm all good people in the truth, and gave them encouragement to ſuffer the like, rather then to fall with the world to conſent unto wickedneſs and idolatry. Wherefore, my dear Friends, ſeeing God hath illuminated you in the ſame true faith, wherein the Apoſtles, and Evangeliſts, and all Martyrs ſuffered moſt cruel death, thank him for his grace in knowledge, and pray to him for ſtrength and perſeverance, that ye be not aſhamed nor afraid to confeſs it. Ye be in the truth, and the gates of Hell ſhall never prevail againſt it, nor Antichriſt with all his Imps prove it falſe; they may perſecute and kill, but never overcome. Be of good comfort, and fear God more then man. This life is ſhort and miſerable; happy be they that can ſpend it to the glory of God.

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In his Letter to Mrs. *Warcop*. — I did rejoyce to understand, that you be fully resolved by Gods grace to suffer extremity, rather then to go from the truth which you have professed. — As you be travelling this perillous journey, take this Lesson with you, practised by the Wise men, *Matth.* 2. Such as travelled to find Christ, followed onely the Star, and as long as they saw it, they were assured they were in the right way, and had great mirth in their journey; but when they entred into *Jerusalem*, whereas the Star led them not thither, but to *Bethlem*, & there asked the Citizens the thing that the Star shewed before, they were not onely ignorant of *Bethlem*, but lost the sight of the Star, *&c.* — The Word is the onely Star that sheweth us where Christ is, and which way we may come unto him; But as *Jerusalem* stood in the way, and was an impediment to the Wise men, so doth the Synagogue of Antichrist, that beareth the Name of *Jerusalem*, *i. e.* the Vision of Peace, and among the people now is called the Catholick Church, standeth in the way that Pilgrims must go by through this world to *Bethlem*, *i. e.* the house of bread or plentifulness, & is an impediment to all Christian Travellers; yea, and except the more grace of God be, will keep the Pilgrim still in her, that they shall not come where Christ is at all; and to stay them indeed, they take away the Star of Light, which is Gods Word, that it cannot be seen. — Ye may see what great dangers hapned unto these Wise men, whilst they were learning of Lyars, where Christ was. (1) They were out of their way. And (2) They lost their Guide and Conductor. — If we come into the Church of men, and ask for Christ, we go out of the way, and lose also our Conductor and Guide, that only leadeth us streight

Pa. 165.

thither. —— Sister, take heed, you shall in your journey towards Heaven meet with many a monstrous beast; have salve therefore of Gods Word; therefore ready you shall meet husbands, children, lovers and friends, that shall, if God be not with them, be very lets and impediments to your purpose. You shall meet with slander and contempt of the world, and be accounted ungracious and ungodly, you shall hear and meet with cruel tyranny to do you all extremities; you shall now and then see the troubles of your own conscience, and feel your own weakness; you shall hear that you be cursed by the sentence of the Catholik Church, with such like terrours, that pray to God, and follow the Star of his Word, and you shall arrive at the Port of Eternal Salvation, by the merits onely of Jesus Christ. ——

Hudson.

Fox, *Vol.* 3 *Pag.* 869. When *Thomas Hudson* of *Ailesham* in *Norfolk* saw the Constable come to his house to apprehend him, he said; Now mine hour is welcome, friends, welcome, you be they that shall lead me to life in Christ. I thank God therefore, and the Lord enable me thereto for his mercies sake; for his desire was, and he ever prayed (if it were the Lords will) that he might suffer for the Gospel of Christ.

When *Berry* threatned him, saying, I will write to the Bishop my good Lord, *&c.* O Sir, (said he) there is no Lord but God, though there be many lords and many gods.

Wilt thou recant (said *Berry* the Priest) or no? The Lord forbid (said *Hudson*) I had rather die many deaths then to do so.

Pa. 870. When he came first to the Stake, he was very sad, not for his death, but for lack of feeling his Christ;

Christ; and therefore came from his Fellow-sufferers under the Chain, and fell down upon his knees, and prayed; and at last he rose with great joy, as a man new changed, even from death to life, and said, Now I thank God I am strong, and pass not what man can do unto me.

Hullier.

Mr. *John Hullier*, Conduct in Kings Colledge at *Cambridge*, suffered martyrdome at *Cambridge*, *April* 2. *A.* 1556.

In his Letter to the Christian Congregation. Fox. *Vol.* 3. — It standeth now most in hand (O dear Christians) all them that look to be accounted of Christs flock at the great and terrible day, when a separation shall be made, *&c.* faithfully in this time of great affliction, to hear our Master Christs voice, the onely of true Shepherd of our souls, who saith, *Whosoever shall endure to the end shall be saved* — In this time we must needs either shew that we be his faithful Souldiers, and continue in his battel to the end, putting on the Armour of God, the buckler of Faith, the breast-plate of Love, the helmet of Hope and Salvation, and the Sword of his Holy Word, with all instance of supplication & prayer, or else, if we do not work and labour with these, we are Apostates and false Souldiers, shrinking most unthankfully from our Gracious and Soveraign Lord and Captain Christ, and leaning to *Belial*; for he saith plainly, *Whosoever beareth not my Cross, and followeth me, cannot be my Disciple*; and, *No man can serve two Masters*; *for either he must hate the one and love the other, or else he shall lean to the one and despise the other.* *Elias* also said unto the people, *Why halt ye between two opinions? If the Lord be God, follow him*; *or if Baal be he, follow him.* — If Christ be that onely good and

pag. 696. *Mat.* 24. *Ephes.* 6. *Luke* 14. *Mat.* 6. 1 *Kin.* 18.

true Shepherd, that gave his life for us, then let us, that bear his mark, and have our conſciences ſprinkled with his blood, follow altogether for our ſalvation his heavenly voice and calling, according to our profeſſion and firſt promiſe. If we ſhall not, certainly (ſay what we can) though we bear the Name of Chriſt, we are none of his Sheep indeed; for he ſaith manifeſtly, *My ſheep hear my voice and follow me*: A ſtranger they will not follow, but will flee from him, for they know not the voice of a ſtranger. —— The craft and wilineſs of our ſubtile enemy is manifold and divers, and full of cloſe windings: ——At this preſent day if he cannot induce one throughly, as others do, to favour his devilliſh Religion, & of good will and free heart to help to uphold the ſame, yet he will inveigle him to reſort to his wicked and whoriſh School-houſe, & to keep company with his Congregation there, and to hold his peace and ſay nothing, whatſoever he think, &c. by that ſubtile means flattering him, that he ſhall both ſave his life and alſo his goods, and live in quiet. But if we look well on Chriſts holy Will & Teſtament, we ſhall perceive that he came not to make any ſuch peace upon Earth, nor that he gave any ſuch peace to his Diſciples, *I leave peace with you* (ſaith he) *my peace I give you, not as the world giveth it, give I unto you. Let not your heart be troubled and fearful. Theſe things have I ſpoken unto you, that in me ye ſhould have peace, in the world ye ſhall have affliction; but be of good cheer, I have overcome the world. The Servant is not greater then his Lord and Maſter; if they have perſecuted me, they ſhall alſo perſecute you. If any man come to me and hateth not his father and mother, &c. yea and moreover his own life, it is not poſſible for him to be my Diſciple. Bleſſed be ye, that now weep; for ye ſhall laugh:*

John 10.

John 14. 15, 16.

Luke 14.

laugh: and woe be unto you that now laugh, for ye shall mourn and weep. He that will find his life, shall lose it. Pa. 697.
Therefore the God of that true peace & comfort, preserve us that we never obey such a false Flatterer, who at length will pay us home once for all, bringing for temporal peace and quietness, everlasting trouble, *&c.* for these vain and transitory goods, extream loss of the eternal treasure and inheritance; for this mortal life, deprivation of the most joyful life immortal, and endless death most miserable, *&c.* — I judge it better to go to School with our Master Christ, and to be under his Ferula and Rod (although it seems sharp and grievous for a time) that at length we may be inheriters with him of everlasting joy, rather then to keep company with the Devils Scholars, the adulterous generation, in his School, that is all full of pleasure for a while, and at the end to be payed with the wages of continual burning in the most horrible Lake, which burneth evermore with fire and brimstone, *&c.* —— What doth he else, I pray you, that resorteth to the Ministration and Service, that is most repugnant to Christs holy Testament, there keeping still silence, and nothing reproving the same, but in the face of the world by his very deed it self, declare himself to be of a false, fearful, dissembling, feigned, and unfaithful heart, discouraging, as much as lies in him, all the residues of Christs Host, & giving a manifest offence unto the weak, and also confirming, encouraging, and rejoycing the hearts of the adversaries in all their evil doing? by which he shewed himself, neither to love God, whom he seeth to be dishonoured and blasphemed of an Antichristian Minister, nor yet his neighbour, before whom he should rebuke the evil, according to the command, *Thou*

Lev. 18. *shalt not hate thy Neighbour, but reprove him, &c.*
2 Tim. 1. —— *But God hath not given us the spirit of fear, but*
of power and love. Be not ashamed to testifie our Lord,
Mat. 10. *but suffer adversity with the Gospel, through the power*
1 Pet. 3. *of God, &c. Fear not them that kill the body, &c.*
Fear not, though they seem terrible unto you, neither
be troubled, but sanctifie the Lord God in your hearts.
Phil. 1. *Only let your conversation be as becomes the Gospel, &c.*
in nothing fearing your adversaries, which is to them a
token of damnation, and to you of salvation, and that
of God; for unto you it is given not only to believe in
Christ, but to suffer for his sake. —— In the *Revelation*
it is written, That *the fearful shall have their part*
Rev. 21. *with the Unbelieving and Abominable, in the Lake that*
burneth with fire and brimstone, which is the second
death. —— *Wide is the gate and broad is the way which*
Matt. 7. *leadeth to destruction, and many there be that go in*
thereat; but strait is the gate, and narrow is the way
that leadeth unto life, and few there be that find it.
Pa. 698. —— Thus I wholly commit you to him, and to the Word of his grace, which is able to build further, beseeching you most heartily to pray for me, that I may be strong in the Lord and in the power of his might, and stand perfect in all things, being always prepared and ready, looking for the mercy of our Lord unto eternal rest, and I will pray for you, as I am most bound. So I trust he will graciously hear us for his promise sake in Christ.

Your Christian Brother, a
Prisoner of the Lord,

John Hullier.

In another Letter to the Congregation of Christs faithful followers. —— Most dear Christians, having

ving now the sweet comfort of Gods saving health, and being confirmed with his free Spirit, (be he onely praised therefore) I am constrained in my conscience to admonish you, as ye tender the salvation of your souls, by all manner of means to separate your selves from the Antichristian Company, considering what is said in the *Revelation*, *If any man worship the Beast and his Image, and receive his mark in the forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured into the cup of his wrath*, &c. —— The Beast is none other, but the carnal and fleshly Kingdome of Antichrist. —— What do they else but worship this Beast and his Image, who after they had escaped from the filthiness of the world, through the knowledge of the Lord and Saviour Jesus Christ, are yet again tangled therein, and overcome, using dissimulation for fear of their displeasure, doing one thing outwardly, and thinking inwardly another: So having them in reverence under a cloak and colour, to whom they ought not so much as to say, God speed; and adjoyning themselves to the Malignant Congregation, which they ought to abhor as a Den of Thieves and Murderers, and a Brothel-house of most blasphemous Fornicators. —But this feignedness and dissimulation, Christ and his Gospel will no ways allow. —— *Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he shall come in the glory of his Father*, &c. *Cursed be the dissemblers*, &c. *Ye were once enlightned, and tasted of the heavenly gift,* —— *And no man that putteth his hand to the Plough and looketh back, is apt for the Kingdome of God.* —— *They went out from us, but they were not of us; for if they had been of us, no doubt they would have continued*

Revel. 14

2 *Pet.* 2.

Joh. Ep. 2

Luke 9.

Mal. 1. *Heb.* 6. *Luke* 6.

1 *Joh.* 2.

continued with us. — Wherefore, good Christians; for Gods dear love, deceive not your selves through
1 *Cor.* 3. your own wisdome, and through the wisdome of the world, which is falshood before God; but certifie and stay your own consciences with the
Psa. 145 faithful Word of God, *&c.* Though Gods mercy
Hebr. 3. is over all his works, yet it doth not extend but onely to them that hold fast the confidence and rejoycing of hope unto the end, not being weary of well doing, but rather every day waxing stronger and stronger in the inward man. In the *Revelation*, where it is entreated of the Beast and his Image,
Rev. 13. it is said, *Here is the sufferance of Saints, and here are they that keep the Commandments and Faith of Jesus Christ*; intimating, that God doth use those wicked men as instruments for a time, to try the patience and faith of his peculiar people, *&c.* — Peradventure you will say, What shall we do? shall we cast our selves head-long to death? I say not so; but this I say, That we are all bound (if ever we look to receive salvation at Gods hands) in this case to be wholly obedient to his determinate counsel, *&c.* and then to cast all our care on him, who worketh all in all for the best unto them that love him. Now thus he commandeth, *Come*
Rev. 18. *away from her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* — Come
Pa. 699. out from among them, and joyn not your selves to their unlawful Assemblies; yea, do not once shew your selves with the least part of your body to favour their wicked doings. — Now chuse you which way you will take, either the narrow, *&c.* or the broad way, *&c.* I for my part have now written this short admonition to you of good will, (as God is my witness) to exhort you to that way, which at length you shall prove and find to be best;

and

and I do not only write this, but I will (with the assistance of Gods grace) seal it with my blood.—

Hunter.

Atwell a *Sumner*, telling *William Hunter* it was never a merry world since the Bible came abroad in *English*: Say not so for Gods sake (said *Hunter*) for it is Gods Book, out of which every one that hath grace may learn to know what things both please God, and also what displeaseth him. Could not we tell (said *Atwell*) before this time how God was served? No (said *Hunter*) nothing so well as we may now, if that we might have his blessed Word amongst us still as we have had. You must burn or burn, (said *Atwell*) God give me grace (said *Hunter*) that I may believe his Word and confess his Name, whatsoever come thereof. Fox, *Vol.* 3. *pag.* 190.

Whereas you doubt of my belief (said *Hunter* to *Wood* the Vicar of *Southwell*) I would it were tryed, Whether that you or I would stand faster in our Faith. Yea thou Heretick (said *Wood*) wouldst thou have it so tryed? That which you call heresie (said *Hunter*) I serve my Lord God withall; I would that you and I were fast tyed to a Stake, to prove, whether that you or I would stand strongest to our Faith. It shall not be so tryed (said *Wood*) No (said *Hunter*) I think so; for if I might, I think I know who would sooneſt recant; for I durst set my foot against yours even to the death. *Pag.* 19.

Bonner telling him, that he was content he should keep his conscience to himself, so that he would go to Church, and receive, &c. No (said he) I will not do so for all the good in the world. Then (said *Bonner*) I will make you sure enough, I warrant you. Well (said *Hunter*) you can do no more then God will permit you. Well (said *B.*) will you recant indeed by no means? No (said *H.*) never while I live, God willing. *Pa.* 192.

Bonner

Bonner asking him how old he was, he said, He was Nineteen years old. Well (said *B.*) you will be burned ere you be Twenty, if you will not recant. *H.* answered, God strengthen me in his Truth.

Fol. 193. *Bonner*, even after Sentence was past, offering him, if he would then recant, to make him a Freeman of the City, and to give him Forty pound in money to set up with, or to make him Steward of his House, *&c. Hunter* said unto him, My Lord, if you cannot perswade my conscience by Scriptures, I cannot find in my heart to turn from God for the love of the world; for I count all things worldly but loss and dung in respect of the love of Christ. If thou diest in this mind (said *B.*) thou art condemned for ever. God judgeth righteously (said *H.*) and justifieth them, whom man condemneth unjustly.

When he was brought to *Burntwood* to be burned, his Father and Mother came to him, and desired heartily of God that he might continue to the end in that good way, which he had begun, and his Mother said unto him, That she was glad that ever she was so happy to bear such a Child, which could find in his heart to lose his life for Christs Names sake. Then said he to his Mother, For my little pain which I shall suffer, which is but short, Christ hath promised me a Crown of Joy. May you not be glad of that, Mother? With that his Mother kneeled down on her knees, saying, I pray God strengthen thee, my Son to the end: Yea I think thee as well bestowed, as any Child that ever I bare.

His Father said, I was afraid of nothing but that my Son should have been killed in the Prison for hunger and cold, the Bishop was so hard to him.

The

The night before his Execution, he had a dream, that he was where the Stake was pitcht where he should be burned, and that it was at the Towns end, where the Butts stood, (which was so indeed) and that he met his Father going to the Stake, and that there was a Priest at the Stake, which went about to have him recant, and that he said to him, Away false Prophet, and that he exhorted the people to beware of him, and such as he was: which things came to pass accordingly.

Whilst he was led to the Stake, the Sheriffs Son came to *William* and embraced him, saying, *William* be not afraid of these men, who are here present with Bills and Weapons, ready prepared to bring you to the place where you shall be burned. *William* answered, I thank God I am not afraid; for I have cast my account, what it will cost me already. Then the Sheriffs Son could speak no more to him for weeping.

When he met his Father (according to his dream) his Father said unto him, God be with thee Son *William*, *William* answered, God be with you good Father, and be of good comfort; for I hope we shall meet again when we shall be merry.

At the Stake the Sheriff told him, That there was a Letter from the Queen; if he would recant, he should live, if not, he must be burned. No (said *William*) I will not recant, God willing.

Mr. *Brown* telling him (upon his desire to the people to pray for him as long as he was alive) I will pray no more for thee, then I will pray for a Dog. Mr. *Brown* (said *William*) now you have that you sought for, and I pray God it be not laid to your charge in the last day; howbeit I forgive you. I ask no forgiveness of thee (said Mr. *Brown*.) Well (said *William*) if God forgive you not, I shall require

quire my blood at your hands. Then said *William Hunter*, Son of God shine upon me. Immediately the Sun in the Firmament shined out of a dark cloud, so full in his face; that he was constrained to look another way.

When the Priest came (according to his dream) he said, Away thou false Prophet. Beware of them good people, and come away from their abominations, lest that you be partakers of their plagues. Then (said the Priest) look how thou burnest here, so shalt thou burn in Hell. *William* answered, Thou lyest, thou false Prophet, away thou false Prophet, away.

When the fire was kindled, his Brother said to him, *William*, think on the holy Passion of Christ, and be not afraid of Death. *William* answered, I am not afraid. Then lift he up his hands to Heaven, and said, Lord, Lord, Lord, receive my spirit.

Higbed.

Fox, *Vol.* 3 *pag.* 196. Mr. *Higbed* of *Essex* being prest by *Bonner* to recant, answered, I will not abjure; for I have been of this mind these sixteen years, and do what ye can; ye shall do no more then God will permit you to do, and with what measure ye measure unto us, look for the same again at Gods hands.

Pa. 198. When his Articles and Answers were read, he said, —— Ye go about to trap us with your subtilties and snares: and though my Father and Mother and other my Kinsfolk did believe as you say, yet they were deceived in so believing: & whereas you say Doctor *Cranmer* and others, *&c.* be Heretickes, I do wish that I were such an Heretick as they were and be.

Then *Bonner* asked him again, Whether he would turn from his error and come to the unity of their Church? No (said he) I would ye would recant;

cant; for I am in the truth, and you in error.

Hus.

Mr. *John Hus* preaching at the honourable and very solemn Funeral of three in *Prague*, who had been put to death in Prison, for calling the Pope Antichrist, and speaking against Indulgences, at whose Funeral was sung on this wise, These be the Saints which for the Testament of God gave their bodies, *&c.* much commended them for their constancy, and blest God the Father of our Lord Jesus Christ, who had hid the way of his Verity so from the prudent of the world, and had revealed it to the simple, who chose rather to please God, then man. This occasioned his expulsion out of *Prague*, being before excommunicated by the Pope. Fox, *Vol.* 1 *Pa.* 778.

The Emperor having given safe conduct to Mr. *John Hus* to come to the general Council at *Constance*, he promised to come, professing he was ready always to satisfie all men, which shall require him to give a reason of his faith & hope, *&c.* and giving notice to all, that could object any errot or heresie to him to appear, and not spare him.--- *Pag.* 786.

The Twenty sixth day after he came to *Constance*, two Bishops, *&c.* were sent to him to bring him before the Pope and his Cardinals: To whom he answered, I am not come to defend my Cause particularly before the Pope and his Cardinals, but to appear before the whole Council, and there answer for my defence openly, *&c.* unto all such things as shall be demanded, or required of me. Notwithstanding forasmuch as you do require me so to do, I will not refuse to go with you; and if it happen that they evil intreat me, yet nevertheless I trust in my Lord Jesus, that he will so comfort and strengthen me, that I shall desire much *Pa.* 789, 790.

rather

rather to die for his glory sake, then to deny the Verity, which I have learned by his holy Scriptures.

When he came to the Cardinals, they told him they had heard that he had taught great and manifest errors through the Realm of *Bohemia*, &c. You shall understand (answered Mr. *Hus*) that I am thus minded and affectioned, that I should rather chuse to die, then I should be found culpable of one only error, much less of many and great errors: For this cause I am willingly come to the general Council, to receive correction, if any man can prove any errors in me.

Pa. 791. Some of the Articles presented to the Council against him.—— (4) He saith that all Priests be of like power. (8) He holdeth this opinion, That a man being once ordained a Priest or a Deacon, cannot be forbidden or kept back from the office of preaching.

Pa. 799. When several false witnesses rose up against him, he said, Albeit they were as many more in number as they are, I do much more esteem, yea and without comparison regard the witness of my Lord God before the witness of all mine adversaries.

Pa. 800. He being ask'd whether it was lawful for him to appeal unto Christ, answered, Verily I do affirm before you all, that there is no more just, nor effectual plea, then that which is made unto Christ; forasmuch as the Law doth determine, that to appeal is no other thing then in a cause of grief or wrong done by an inferiour Judge to implore and require aid & remedy at an higher Judges hands. Who is then an higher Judge then Christ? Who can know, or judge the matter more justly, or with more equity? In him is found no deceit, nor can he be deceived. Who can better help the miserable and oppressed then he?

It

It being in his Accusation, that he counsel'd the people to resist with the sword all such as did gain-say his Doctrine, &c. he answered, That he at all times when he preached, did diligently admonish and warn the people, that they should arm themselves to defend the truth of the Gospel, according to the saying of the Apostle, *with the helmet and sword of salvation*; and that he never spake of any material sword, but of that which is the Word of God.

Some more Articles against him, taken out of his Treatise of the Church. (1) There is but one holy universal, or Catholick Church, which is the universal Company of all the Predestinate. (6) A reprobate man is never a member of the holy Church. (18) An Heretick ought not to be committed to the secular powers to be put to death, for it is sufficient that he suffer the *Ecclesiastical censure*. *Pa.* 802. *Pa.* 804.

In his appeal.—Forasmuch as the most mighty Lord, One in Essence, Three in Person, is both the chief and first, and also the last and uttermost refuge of all those which are oppressed:——and forasmuch as the Lord Jesus Christ, very God and Man, being compassed in with the Priests, Scribes, and Pharisees, wicked Judges and Witnesses, &c. hath left behind him this godly example for them that shall come after him, to the intent they should commit all their causes into the hand of God.—O Lord behold my affliction, &c. thou art my Protector and Defender. O Lord, thou hast given me understanding, and I have acknowledged thee. For mine own part I have been as a meek Lamb, which is led into sacrifice, and have not resisted against them.—Deliver me from mine enemies, for thou art my God.—I appeal to the Sovereign and most just Judge, who is not defiled with cruel- *Pa.* 805.

ty, nor can be corrupted with gifts and rewards, neither yet be deceived by falſe witneſs. — I *John Hus* do preſent and offer this my appeal to my Lord Jeſus Chriſt, my juſt Judge, who knoweth
Pa. 806. and defendeth, and juſtly judgeth every mans juſt and true cauſe.

The day before his condemnation, when four Biſhops were ſent by the Emperour to him, to know whether he would ſtand to the judgment of
Pa. 816. the Council, Mr. *John de elum* ſpake thus unto him: Mr. *J. Hus*, — I require you, if you know your ſelf guilty of any of thoſe errours which are objected againſt you, that you will not be aſhamed to alter your mind to the will of the Council; if contrariwiſe, I will be no Author to you, that you ſhould do any thing contrary to your conſcience, but rather to ſuffer any kind of puniſhment, then to deny that which you have known to be the truth. Mr. *Hus* with tears anſwered, Verily as before I have oftentimes done, I do take the moſt high God for my witneſs, that I am ready with my whole heart and mind, if the Council can inſtruct me any better by the Scripture to change my purpoſe. One of the Biſhops telling him he ſhould not be ſo arro-
Pa. 817. gant as to prefer his own opinion before the judgment of the whole Council; he ſaid, If he which is the meaneſt or leaſt in all this Council can convict me of errour, I will with an humble heart and mind do whatſoever the Council ſhall require of me.

Pa. 819. When they condemned his appeal as heretical, he ſaid, O Lord Jeſus Chriſt, whoſe Word is openly condemned here in this Council, unto thee again do I appeal, which when thou waſt evil intreated of thine enemies, didſt appeal unto God thy Father, committing thy Cauſe unto a moſt

juſt

just Judge, that by thy example we also, being oppressed with manifest wrongs and injuries, should rise unto thee.

Whilst they were reading his Sentence——He interrupted them often; and specially when he was charged with obstinacy, he said with a loud voice, I was never obstinate, but as alwayes heretofore, even so now again I desire to be taught by the holy Scriptures; and I do profess my self to be so desirous of the truth, that if I might by one only word convert the errours of all Hereticks, I would not refuse to enter into what peril soever it were to speak it. P. 810.

When the Sentence was ended, kneeling down upon his knees, he said; Lord Jesus Christ, forgive mine enemies, by whom thou knowest that I am falsly accused, &c. forgive them for thy great mercies sake.

When he was degraded, he spake to the people thus; These Lords and Bishops do exhort and counsel me, that I should here confess before you all, that I have erred; the which thing to do, if it might be done with the infamy and reproach of them onely, they might peradventure easily perswade me thereunto, but now truly I am in the sight of the Lord my God, without whose great dominy and grudge of mine own conscience, I can by no means do that which they require of me. —With what countenance should I behold the heavens? With what face should I look upon them whom I have taught, whereof there is a great number, if through me it should come to pass that those things, which they have hitherto known to be most certain and sure, should now be made uncertain? Should I by this my example astonish or trouble so many souls, so many consciences, endu-

ed with the most firm and certain knowledge o
the Scriptures and Gospel of our Lord Jes
Christ, and his most pure Doctrine, armed aga
all the assaults of Satan? I will never do it, neithe
commit any such kind of offence, that I shou
seem more to esteem this vile carcase appointe
unto death, then their health and salvation.

When one of the Bishops took from him th
Chalice, saying, O cursed *Judas*, &c. We take aw
from thee this Chalice of thy salvation. But I re
(said he) unto God the Father Omnipotent, an
my Lord Jesus Christ, for whose sake I do suffe
these things, that he will not take away the Cha
lice of his Redemption, but have a stedfast an
firm hope that this day I shall drink thereof in hi
Kingdome.

The other Bishops took away the Vestmen
put upon him, and each of them giving him their
curse. Whereunto he said, That he did willingly
embrace and bear those blasphemies for the Name
of our Lord Jesus Christ.

Then the Bishops caused to be made a Crown
of Paper, in which were printed three ugly Devils
and this title set over their heads, *Heresiarcha*, A
Ring-leader of an Heresie, and he saw it, he said,
My Lord Jesus Christ for my sake did wear a
Crown of Thorns, why should not I then for his
sake wear this light Crown; be it never so igno-
minious: Truly I will do it; and that willingly.

When it was set upon his head, the Bishops said,
Now we commit thy soul unto the Devil. But I
(said Mr. *Hus*, lifting up his eyes toward Heaven)
do commit my Spirit into thy hands, O Lord Jesus
Christ, unto thee I commend my Spirit which thou
hast redeemed.

Ps. 821. When the people heard his prayers at the Stake,

they said, What he had done afore we know not, but now we see and hear that he doth speak and pray very devoutly and godlily.

After he had prayed some while, being raised by his Tormentors, with a loud voice he said, Lord Jesu assist and help me, that with a constant and patient mind I may bear and suffer this cruel and ignominious death, whereunto I am condemned for the preaching of thy most holy Gospel and Word.

When he beheld the Chain with which his Neck was to be tied to the Stake, he smiling, said, That he would willingly receive the same Chain for Jesus Christs sake, who (he knew) was bound with a far worse Chain.

The Duke of *Bavaria*, before the fire was kindled, coming to him, and exhorting him to be mindful of his safeguard, and renounce his errors, he answered; What error should I renounce when as I know my self guilty of none; for as for those things that are falsly alledged against me, I know that I never did so much as once think them, much less preach them; for this was the principal end and purpose of my Doctrine, that I might teach all men repentance and remission of sins, according to the verity of the Gospel of Jesus Christ, and the Exposition of the holy Doctors; wherefore with a cheerful mind and courage I am here ready to suffer death. *Pa.* 822. Clarks *first Volume of Lives, pag.* 217.

He told them at his death, That out of the ashes of the Goose (so *Hus* in the *Bohemian* Language signifies) an hundred years after God would raise up a Swan (so *Luther* in that Language signifies) in *Germany*, whose singing should affright all those Vultures, and who should escape their burning. Leigh's *Saints Encouragements in evil times, out of* Luther's *Preface before* Daniel.

This Prophesie was exactly fulfilled in *Luther*, who rose up just an hundred years after 1415 (the year when Mr. *Hus* was burnt) and though he so enraged the Pope and his powerful party, he died in his bed.

Fa. 823. In his Letter to the people of *Prague*. —— Be circumspect and watchful, that ye be not circumvented by the crafty trains of the Devil; and the more circumspect ye ought to be, for that Antichrist laboureth the more to trouble you. The last judgment is near at hand, death shall swallow up many, but to the elect children of God, the Kingdome of God draweth near, because for them he gave his own body. Fear not death, love together one another, persevere in understanding the good will of God without ceasing. Let the terrible and horrible Day of Judgment be alwayes before your eyes, that you sin not, and also the joy of eternal life, whereunto you must endeavour. Let the passions of our Saviour be never out of your minds, that you may bear with him and for him gladly whatsoever shall be laid upon you; for if you shall consider wel in your minds his Cross, nothing shall be grievous unto you, and patiently you shall give place to tribulations, cursings, rebukes, stripes and imprisonment, and shall not doubt to give your lives for his holy truth, if need require. Know ye, Well Beloved, that Antichrist being stirred up against you, deviseth divers persecutions. —— But

Fa. 824. I am in good hope, that through the mercy of our God, and by your Prayers, I shall persist strongly in the immutable verity of God unto the last breath. —— I commend you to the merciful Lord Jesus Christ, our true God, and the Son of the immaculate Virgin *Mary*, who hath redeemed us by his most bitter death, without all our merits from eter-

eternal pains, from the thraldome of the Devil and from sin,

From Constance, *A.* 1415.

In his Letter to his Benefactors. —— I exhort you by the bowels of Jesus Christ, that now ye setting aside the vanities of this present world, will give your service to the eternal King Christ the Lord. Trust not in Princes, nor in the Sons of men, in whom there is no health; for the Sons of men are dissemblers and deceitful. To day they are, to morrow they perish; but God remaineth for ever. He hath his Servants not for any need he hath of them, but for their own profit, unto whom he performeth that which he promiseth, and fulfilleth that which he purposeth to give. He casteth off no faithful Servant from him; for he saith, *Where I am, there also shall my Servant be*; yea, the Lord maketh every Servant of his to be the Lord of all his possession, giving himself unto him, and with himself all things. —— O happy is that Servant, whom when the Lord shall come, he shall find watching. Happy is the Servant which shall receive that King of Glory with joy. Wherefore well beloved Lords and Benefactors, serve you that King in fear. ——

In his Letter to the Lord *John de Clum*. — The iniquity of the great *Strumpet*, i. e. of the malignant Congregation (whereof mention is made in the *Apocalyps*) is detected, and shall be more detected; with the which *Strumpet* the Kings of the Earth do commit fornication, fornicating spiritually from Christ; and as is there said, sliding back from the truth, and consenting to the lies of Antichrist; through his seduction, and through fear, or through hope of confederacy, forgetting of worldly ho-

nour. —— I rejoyced to perceive your mind now to give over the vanity and painful service of this present world, and to serve the Lord Jesus Christ quietly at home, whom to serve is to reign, as *Gregory* saith, whom he that serveth faithfully hath Jesus Christ himself in the Kingdome of Heaven to minister unto him, as himself saith, *Blessed is the Servant, whom when the Lord shall come he shall find waking, and so doing. Verily I say unto you, that he rising shall gird himself, and shall minister unto him.* This do not the Kings of the world to their Servants. ——

In another Letter. — As touching death, God doth know why he doth defer it both to me and to my well beloved Brother Mr. *Jerome*, who I trust will do holily and without blame, and do know also that now he suffereth more valiantly then I my self a wretched sinner. God hath given us a long time that we may call to mind our sins the better, and repent for the same more fervently. He hath granted us time, that our long and great temptations should put away our grievous sins, and bring us more consolation. He hath given us time, wherein we should remember the horrible rebukes of our merciful King and Lord Jesus, and should ponder his cruel death, and so more patiently may learn to bear our afflictions. And moreover, that we might keep in remembrance how the joyes of the life to come are not given after the joyes of this world immediately, but through many tribulations the Saints have entred into the Kingdome of Heaven; for some of them have been cut and chopt all to pieces, some their eyes bored through, some sod, some roasted, some slain alive, some burned quick, stoned, crucified, grinded between milstones, drawn and haled hither and thither unto Execu-

on,

on, drowned in waters, strangled, and hanged, torn in pieces, vexed with rebukes before death, pined in prisons, and afflicted in bonds: and who is able to recite all the torments and sufferings of the holy Saints, which they suffered under the Old and New Testament, for the verity of God? —— And it will be a marvel if any man now shall escape unpunished, who dare boldly resist the wickedness and perversity, especially of those Priests which can abide no correction. ——

In another Letter. —— I desire, that if Audience be given me, that the King will be there present himself, *&c.* And that you Right Noble and Gracious Lord *John*, with the Lord *Henry*, and the Lord *Wencelaus*, &c. if you may, will be present, and hear what the Lord Jesus Christ, my Procurator, and Advocate, and most gracious Judge will put into my mouth to speak, that whether I live or die, you may be true and upright witnesses with me, lest lying lips should say hereafter, that I swerved from the truth which I have preached. —— *Pa.* 825.

In another Letter. —— My faithful and beloved in Christ, be not afraid with their Sentence in condemning my Books, they shall be scattered hither and thither abroad, like light Butterflies, and their Statutes shall endure as Spider-webs. They were about to shake my constancy from the verity of Christ, but they could not overcome the vertue of God in me. They would not reason with the Scriptures against me, *&c.* And when I said I was desirous to be instructed, if I did in any thing erre, the chief Cardinal answered, Because thou wouldst be informed, there is no remedy but that thou must first revoke thy Doctrine, according to the determination of fifty Batchelors appointed. O high instruction!

These

—— These things I thought good to write unto you, that you may know how they have overcome with no grounded Scripture, nor with reason, but onely did essay with terrours and deceits to perswade me to revoke and to abjure. But our merciful God, whose Law I have magnified, was and is with me, and I trust so will continue, and will keep me in his grace unto death. ——

In another Letter. —— Beloved, I thought it needful to warn, that you should not be discouraged, because the Adversaries have decreed that my Books shall be burnt. Remember how the *Israelites* burned the Preachings of the Prophet *Jeremy*, and yet they could not avoid the things that were prophesied of in them; for after they were burnt, the Lord commanded to write the same Propnets again, and that larger; which was done. —— It is also written in the Books of the *Macabees*, that the wicked did burn the Law of God, and killed them that had the same. Again, under the New Testament they burned the Saints with the Books of the Law of God. —— Remember the sayings of our merciful Saviour, by which he forewarneth us; *There shall be* (saith he) *before the Day of Judgement great tribulation, such as was not from the beginning, until this day, nor shall be afterwards.* So that even the Elect of God should be deceived, if it were possible: but for their sakes those dayes shall be shortned.

Pa. 826.

Mat. 24.

—The Council of *Constance* shall not extend to *Bohemia*; for I think that many of them which are of the Council shall die before they shall get from you my Books. They shall depart from the Council, and be scattered abroad throughout all parts of the world, like Storks, and then they shall know when Winter cometh what they did in Summer.

I truſt in God that he will ſend after me thoſe that ſhall be more valiant; and there are alive at this day that ſhall make more manifeſt the malice of Antichriſt, and ſhall give their lives to the death for the truth of our Lord Jeſus Chriſt, who ſhall give both to you and me the joyes of life everlaſting. —— This Epiſtle was written upon St. *John Baptiſt's* day in Priſon and in cold Irons, I having this Meditation with my ſelf, that *John* was beheaded in his Priſon and Bonds for the Word of God.

In another Letter. —— I deſire you, if any man at any time have noted any levity, either in my talk, or in my conditions, that he do not follow the ſame; but pray to God for me, to pardon me that ſin of lightneſs. —— I look next day for the Sentence of death, having a full truſt that he will not leave me to deny his truth, *&c.* How mercifully the Lord God hath dealt with me in marvellous temptations ye ſhall know, when as hereafter by the help of Chriſt we ſhall all meet together in the joy of the world to come. —— I beſeech you pray to God for our enemies. —— *Pa.* 827.

In another Letter to a Miniſter. —— My dear Brother, be diligent in preaching the Goſpel, neglect not your Vocation, labour like a bleſſed Souldier of Chriſt. Firſt, live godlily and holily. Secondly, teach faithfully and truly. Thirdly, be an example to others in well doing, that you be not reprehended in your ſayings. — Preach continually, but be ſhort and fruitful. —— Never affirm or maintain thoſe things that be uncertain or doubtful. —— Exhort men to the confeſſion of their Faith. —— Againſt fleſhly luſt preach continally all that ever you can, for that is the raging beaſt which devoureth men, for whom the fleſh of Chriſt did ſuffer.

In

Pa. 828. In another Letter. —— O holy God, how largely doth Antichrist extend his power and cruelty? But I trust that his power shall be stretched, and his iniquity shall be detected more and more amongst the faithful people. —— Let Antichrist rage so much as he will, yet he shall not prevail against Christ. —— I am greatly comforted in those words of our Saviour; *Happy be you, when men shall hate you, and shall separate you, and shall rebuke you, and shall cast out your name as execrable, for the Son of man,* Luke 6. *Rejoyce and be glad; for great is your reward in Heaven.* O worthy, yea, a most worthy consolation, which not to understand, but to practise in time of tribulation, is an hard Lesson! —— Certainly it is a Jam. 1. great matter for a man to rejoyce in trouble, and to take it for joy to be in divers temptations. A light matter it is to speak it, and to expound it; but a great matter to fulfill it. For why? our most patient and most valiant Champion himself, &c. was troubled in spirit, and said; *My soul is heavy unto death, &c.* and yet he notwithstanding, being so troubled, said to his Disciples, *Let not your hearts be troubled.* —— O most merciful Christ, draw us weak creatures after thee; for except thou shouldst draw us, we are not able to follow thee. —— Without thee we can do nothing, much less enter into the cruel death for thy sake. Give us that prompt and ready spirit, a bold heart, an upright faith, a firm hope, and perfect charity, that we may give our lives piteously and joyfully for thy *Names* sake.

Pa. 829. In another Letter. —— I love the counsel of the Lord above gold and precious stones. Wherefore I trust in the mercy of Jesus Christ, that he will give me his Spirit to stand in his Truth. Pray to the Lord, for the spirit is ready, but the flesh is weak. —— Know this for certain, that I have had

great

great conflicts by dreams, in such sort as I had much ado to refrain from crying out. I dreamed of the Popes escape before he went; and after the Lord *John* had told me thereof, immediately in the night it was told me, that the Pope should return to you again. I dreamed also of the apprehending Mr. *Hierom*, although not in full manner as it was done. All the imprisonments, whither and how I am carried, were opened to me before, although not fully after the same form and circumstance. Many Serpents oftentimes appeared to me, having heads also in their tail; but none of them could bite me. These things I write, not esteeming my self a Prophet, or that I extol my self, but onely to signifie to you what temptations I had in body and also in mind, and what great fear I had, lest I should transgress the Commandments of the Lord Jesus Christ. ——

In a Letter to the Lord *John de Clum*. — I pray you expound to me the dream of this night. I saw how that in my Church of *Bethlem* they came to raze all the Images of Christ, and did put them out: The next day after I arose and saw many Painters which made more fairer Images, and many more then I had done before, which thing I was very glad and joyful to behold. And the Painters with much people about them, said, Let the Bishops and Priests come now, and put out these Pictures. Which being done, much people seemed to me in *Bethlem* to rejoice, and I with them: and I awaking therewith, felt my self to laugh, *&c.* ——

This Vision the Lord *John* and Mr. *Hus* himself in his Book of Epistles (*Ep.* 45.) seemeth to expound, and applieth the Images of Christ to the preaching of Christ and of his Law. The which preach-

preaching and doctrine of Christ, though the Pope and Cardinals should extinguish in him, yet did he foresee and declare, that the time should come, wherein the same doctrine should be revived again by others so plenteously, that the Pope with all his power should not be able to prevail against it.

Pa. 830. In the Forty eight Epistle, seeming to speak with the same Spirit of Prophesie, he hath these words; But I trust those things, which I have spoken within the House, hereafter shall be preached upon the top of the House.

In a certain Treatise also by him written, *De Sacerdotum & Monachorum carnalium abominatione;* speaking Prophetically of the reformation of the Church, he hath these words; Moreover hereupon note and mark by the way, that the Church of God cannot be reduced to its former dignity, or be reformed before all things first be made new. The truth whereof is plain by the Temple of *Solomon.* —— As my mind now giveth me, I believe that there shall arise a new people, formed after the new man, which is created after God: of the which people new Clerks and Priests shall come and be taken, which all shall hate covetousness, and the glory of this life, hastening to an heavenly conversation.

All these things shall come to pass, and be brought by little and little in order of times, dispensed of God for the same purpose: and this God doth and will do for his own goodness and mercy, and for the riches of his great longanimity and patience, giving time and space of repentance to them, that have long lain in their sins, to amend, and flie from the face of the Lords fury, whilest in the mean time the carnal people, & carnal Priests successively shall fall away and be consumed as with the moth, &c.

In

In another Letter. —— You know how I have detested the avarice and inordinate life of the Clergy; wherefore, through the grace of God, I suffer now persecution, which shortly shall be consummate in me, neither do I fear to have my heart poured out for the Name of Christ, Jesus. —— If you shall be called to any Cure in the Countrey, let the honour of God and the salvation of souls move you thereunto, and not the having of the living or Commodities thereof. — See that you be a Builder of your Spiritual House, being gentle to the poor, and humble of mind, and waste not your goods in great fare. I fear if you do not amend your life, ceasing from your costly and superfluous apparel, lest you shall be grievously chastised, as I also wretched man shall be punish'd, which have used the like, being seduced by custome and evil men, and worldly glory, whereby I have been wounded against God with the spirit of pride. And because you have notably known both my preaching and outward conversation, even from my youth, I have no need to write many things to you, but to desire you for the mercy of Jesus Christ, that you do not follow me in any such levity and lightness, which you have seen in me. You know how before my Priesthood (which grieveth me now) I have delighted oftentimes to play at *Chess*, and have neglected my time, and have unhappily provoked both my self and others to anger by that Play. Wherefore (besides other my innumerable faults) for this I desire you to invocate the mercy of the Lord, that he will pardon me. ——

This Letter to this Minister was not to be opened by him before he was true of Mr. *Hus* his death.

In a Treatise *De Sacerdotum, &c.* before mentioned, he hath these words, In writing these things, Fox. *Vol.* 3. *pag.* 381.

things, (and what else I have written before) n
thing else hath moved me hereunto, but onely
love of our Lord Jesus crucified, whose prints
stripes (according to the measure of my weakn
and vilenesse,) I covet to bear in my self, beseech
him to give me grace, that I never seek to glo
in my self, or in any thing else; but onely in
Cross, and in the inestimable ignominy of
Passion. I do not therefore doubt but these thi
will like all such as unfeignedly love the Lo
Christ crucified, and will not mislike not a lit
all such as be of Antichrist, durst not have so wr
ten unless the Lord Jesus Christ crucified by
inward motion had so commanded me. ——

Hyperius.

Ward's *Living Speeches, &c. pag. 355.*

O what a difference is there (said *Martia*
perius) betwixt this and eternal fire? Who w
shun this to leap into that?

FINIS.